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# THE MISSIONARY HERALD

VOLUME LXXI.—NUMBER 6

JUNE, 1875

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*Form for bequest to the Woman's Board:* — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of \_\_\_\_\_, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.





VAN, AND THE GARDENS.



# THE MISSIONARY HERALD.

VOL. LXXI. — JUNE, 1875. — No. VI.



## VAN, EASTERN TURKEY.

THE engraving opposite is from a rough pencil sketch, forwarded some months ago by Dr. Reynolds, of the Eastern Turkey mission. When sending it he wrote : —

“Of the many imperfections of this little sketch no one can be better aware than myself, and were there an *artist* here to take a sketch, I should not think of sending this. But as a perfect picture is not essential to engrave from, I venture to forward this, that the Herald artist may see if he can so use it as to increase the interest of friends in our work here.

“The high mountain which forms the background of the picture is called ‘Sepan,’ and rises, I am told, some nine thousand feet above the surface of the lake, which lies at its foot. The lake itself is five thousand feet, or more, above the level of the ocean. The summit of the mountain, even now, the first of September, presents considerable snow, as I have tried to show in the sketch.

“Of the lake — Lake Van — but a little of one end comes into the picture. Almost any day from one to half a dozen white sails may be seen on its surface. The art of navigation has advanced but little here since the time when our Saviour sailed upon the Sea of Galilee, and the triangular sails, with the base at the top, are probably not unlike those he used.

“At this point, a small plain stretches back from the lake, among the mountains. Near the lake shore rises an abrupt ledge of rocks, half a mile or more in length and one or two hundred feet high, one face of which is very nearly perpendicular. It is at the foot of this that the old walled city nestles, the wall running along the crest of the arch, enclosing an old castle and a minaret on the summit, and then sweeping down and surrounding the city.

“The city proper is not of large extent. It contains most of the shops, four mosques, whose minarets are seen in the picture, and four or five Armenian churches, the triangular top of one of which is also seen. Most of the dwellings of the people are scattered among the ‘gardens,’ which stretch away from the city for five or six miles, and only a very small portion of which are seen in the picture. A large part of the trees in these gardens are poplar, almost as

straight as the Lombardy poplar, and they give a peculiar appearance to all the gardens."

Van is a city of great antiquity, on the eastern shore of Lake Van, about three hundred miles southeast of Trebizond, quite in the eastern part of Turkey, in what was once Armenia, and is "in a measure the head-quarters of Armenianism." After visiting the city in the autumn of 1871, with Mr. Wheeler of Harpoot, Dr. Raynolds wrote: "The city is supposed to have been founded by Semiramis, as a summer resort from the heated plains of Babylon, and many inscriptions in the arrow-headed character still attest its ancient occupation. The situation of the city seems to have been determined by the existence of an isolated ledge of rock, near the southeastern corner of the lake. At present the walled city, while containing most of the shops, is the *residence* of but a few of the inhabitants. The 'gardens' (any place where trees are found, is called a garden in this country) stretch away on two sides of the city to the distance of four or five miles, and it is here that most of the people reside, the men going daily to the city for their business. . . . We found an unexpected readiness to receive the Word of God. We sold all the Bibles and nearly all the Testaments we had with us, and learned that there were already quite a large number of copies of the same in different families in the city. We found, too, less fear on the part of the people to speak with us and purchase our books than we had expected, and more who expressed an apparently sincere desire for our coming and residence among them."

This visit was preparatory to the occupation of the place as a mission station. Missionaries in Eastern Turkey and in Persia had long desired that it should be so occupied, and in the autumn of 1872, Rev. H. S. Barnum and Dr. Raynolds, from Harpoot, and Rev. Joseph E. Scott, a new missionary, from Indianapolis, Indiana, established themselves there. The first annual report from the station made the following statements: "The city contains, according to the best authority, 7,000 houses, of which 4,500 are Christian, and 2,500 Moslem. Allowing five souls to a house, which is certainly not too many, the population is 35,000; of whom 22,500 are nominal Christians. The province of which Van is the capital contains probably from 125,000 to 150,000 Christian souls, of whom perhaps 90,000 are Armenian and the rest Nestorian. The latter are mostly in the mountain Nestorian region, where our brethren of the Persia mission have several out-stations.

"In the city there is more general intelligence than in most interior cities. Most of the young men can read, and there are nine boys' and two girls' schools, with an aggregate, says the Bishop's scribe, of 2,000 pupils. Very many of the men have been to Constantinople, and some few to France and Germany. This travel has liberalized them, but it may be doubted whether it has made them more hopeful subjects for the gospel work. Several societies of young men exist, formed, avowedly, for intellectual improvement; and it is common to hear the members acknowledge that many foolish and superfluous rites have attached themselves to their religion, which it is their purpose, little by little, to cut away. Beyond this, however, their idea does not go. . . .

"The ecclesiastical class is large, there being twenty-eight monasteries, with an aggregate of about eighty vartabeds in the pachalic. This, taking the Armenian population as 90,000, gives one vartabed to every 1,125 souls; or one of every 280 adult males is a vartabed. The number of priests is much larger,

probably three or four to one. In the city are twenty-eight priests, and the proportion in the villages is greater.

"The experience of the few months spent here, teaches us that Satan intends giving us no easy victory. Yet the Lord is holding out many hopeful signs, and if we have grace to work with the proper humility, faith, and earnestness, we are confident of reaping in due time, and reaping abundantly."

The reaping time has not yet come, but the missionaries labor hopefully, trusting that they have the prayers of many Christians for their success, and assured that earnest prayer and faithful effort will not be in vain.

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## THE GOSPEL FOR THE WORLD.

By T. D. WOOLSEY, D. D.

[An article was published in the "New Englander," for October, 1874, the substance of which, it is stated, "was delivered as a Sermon by Dr. Woolsey, May 3, 1874, at the ordination of Robert A. Hume as a missionary to India." Passages clearly setting forth the facts, that Christianity is for the world, and that the Christian spirit is a missionary spirit, were then marked for use in the *Missionary Herald*, but no favorable opportunity for using them has occurred till the present time. They are as good now as ever, and are given here without change, except that they are taken out of their connection with much else, equally good and true, but not so essential for the present purpose, and omitted for the sake of brevity. — ED.]

It was a bitter thing, as the Apostle Paul traveled from city to city, that the race to which he belonged, to which were given the promises, which was made God's instrument for upholding the true religion in the world, should oppose and persecute their fellow-believers in the old covenant, when they made known how it had come to its perfect form in Christ Jesus. But his consolation was that *the gospel was for mankind*. To save the Gentiles was more glorious for Christ than to raise up the depressed Jewish people. . . .

Thus the plan of God in its beginnings and its course pointed forward, as we now can see, to something not different from the old religion, but nobler and better, of the same kind. How much of all this which is open to the eye of history, as it compares epochs and discovers results, entered into the reflections of Paul, we cannot say. . . . But there is one aspect of the gospel, as a universal religion of God, under which we may be sure that he viewed it with the liveliest interest. It manifested its adaptation for all mankind by its power within his own soul. He knew by experience what faith was, what its power was, what had made him a new creature, what had caused him to consecrate himself to the service of Christ, what had filled him with joy and hope. He made the safest, most natural, most involuntary inference, that if the gospel was true at all — of which he never doubted from the moment of his conversion, — it was for mankind, and a general provision for the sins of all men. That which saved him by faith, was able to save other Jews by faith as well. That which was God's power unto salvation for the Jew was such for the Gentile. Christ's



coming had, to his thoughtful mind, a necessary bearing on mankind, so that if prophecy had not foretold a union of mankind in one kingdom of God on earth, the gospel would, in the end, of necessity have spread, by preaching, among the Gentiles. And these convictions of the universal character of the gospel are potentially in every mind. The most ignorant disciple feels that the remedy for his sin is a remedy for all sin, that he was saved by the gospel, not because he had sinned less than others, or is in a better condition for being saved, but because the gospel had in it a saving efficacy. When the woman who had the issue of blood for twelve years was healed by the touch of Christ's garment, she could tell any other, with perfect assurance, that by approaching the Master with the same faith they could find a like cure. By one such cure Christ showed forth his moral glory before the eyes of all, — that "He is rich unto all that call upon him."

With this persuasion, the Christian believer has a faith in missions. The missionary spirit lives essentially in every Christian, and cannot but be in him, if he believes that Christ is the Saviour of the world. There was no absolute need of the command, "Go ye into all the world and preach the gospel to every creature;" the spirit of a Christian is of itself, and essentially, propagating. It seeks to communicate to all the blessings fitted for all. In any church, at any age, a principal criterion of the power of the gospel as a living force in the world, is the desire and sense of obligation to make Christ known to those who have never heard of him. "Thy kingdom come," is as essential a part of the shortest prayer as "Thy will be done." If long ages elapsed after the first triumphs of Christianity, when it was paralyzed, unable to make conquests, forced to yield up large regions of the world to Mohammedanism, the cause lay in the corruptions of external institutional Christianity itself. This indeed is the great marvel, the mystery of mysteries attending the spread of the world-religion, that it stopped for ages on its course; but as we look on this dark chapter of Christian history we ought to remember that Christ foresaw and foretold this, that it was distinctly predicted by the prophetic spirit in his apostles.

But in spite of this long, sad record of stagnation in the Church, we go on to say, that not only experience in the Christian mind, but *experiment* in the world, has proved that Christianity is for all and able to reach all. The first experiment of a few men, in a despised race, going forth and telling mankind a story about Jesus Christ, who was crucified and rose again, — how small were its means, how great its result! Who, in the apostolic age, that looked on as a cool spectator, calculating human probabilities, dreamed of anything but failure? So, again, *after* the apostolic age had passed, and the leaven of falsehood had corrupted the Church in a measure, the conversion of the Goths, the Franks, the Saxons, with the rest of Britain and Ireland, of interior Germany, of Scandinavia, of the Slavonic nations, showed that the old life was not extinct, that the gospel could root out religions and idolatries of various forms, that it could begin that new civilization in Europe which has continued its progress until now. And as for the modern movement, what shall we say of this latest missionary experiment? To say nothing of Catholic missions, where worldly policy and reliance on outward forms spread little more than an outward conformity to the ordinances of the Church, we can point with confidence to what the Protestant churches have accomplished, small as the scale of effort has been, as showing that this last trial of the diffusive power of Christianity has shown the universal



character of the gospel. In some respects the illustration in this case is better and more satisfactory than in those which preceded, for the fields have been scattered among all races, all kinds of religion, all forms of culture or want of culture. The Danes in Southern India, — and since the beginning made by them, others, especially the Church Missionary Society, — the Moravians in Greenland, Eliot among the Natick Indians, the London Missionary Society, and the American Board in Polynesia and elsewhere, the Baptists among the Karens, many Christian sects through Africa, to say nothing of missions in China and among the Mohammedan nations, — these, by way of examples, show a degree of success which is greater than we should have expected. But what is more, these varied experiments, pursued on different plans by members of the Christian body, differing among themselves in their system of policy and modes of presenting the truth, — these practical trials of the gospel among the most refined, as well as among the least refined heathen tribes and races, do show most conclusively that it is not worn out; that the human soul is receptive of it and can be made to feel a need of it; that the same effects follow modern missions which followed apostolic preaching, — in short, it is proved that the gospel, and only the gospel, is the world-religion. . . .

In regard to this suspicion of some, and boast of others, that Christianity cannot save itself from extinction, that it was good for a time, but not for all time, and therefore not universal, we have but one word to say. Christ's errand was for *this*, — to save men from their sins, to bring about a state of reconciliation and peace between God and a race of fallen beings. His meaning, and importance, are not measured by sacraments, and churches, and forms of order, and the well-being of society, and public morality, but by the endless life of the soul, by his power of bringing men out of their sins into the love and holiness of God. If he cannot do that, he and his religion must fall. If man *needs* no such salvation, he and his religion must fall. But if he can do it, and has done it, heretofore, he can do it now; if he can deliver me from my sins, I know that he can save my neighbor, can save the Chinese or Hindoo, can save the world. Therefore I care not how many stars in their courses fight against him, how many Hegels or La Places deny him, — this is nothing to me so long as I have this inner light in my soul. And I know that if men are sinners like me, whoever they are, they can be made to feel the same.

Of course there may be philosophies that teach that there is no such thing as sin; and if they could be universal, all sense of sin would die out from the minds of their adherents or be buried under the ashes of false dogmas. But there is no great fear of this, for civilization itself, as it produces refinement and raises the standard of life, creates a sense of imperfection, so that men must come back again to the old doctrine of sin; the very substitutes for the gospel will become themselves school-masters to bring men to the gospel. . . .

Our missionaries can go forth in full hope that nothing that is most strong in the world, whether old, fixed social habit and institutions, or old religions, or old philosophies, can effectually resist the gospel; that it has the same power now that it had when preached by the apostles; and that heathenism must inevitably fall before the light which will sooner or later shine into its darkness.

## MISSION TRAINING SCHOOL IN JAPAN.

It will be remembered, that at the meeting of the American Board in Rutland, Mr. Neesima, a young Japanese, made an earnest appeal for the establishment of a school in Japan for the education of young men who may embrace the Christian religion, and be proper subjects for training with a view to the ministry, or other service for Christ among their own people, and that some very generous subscriptions for the purpose were at once made.

Mr. Neesima has returned to Japan, and is now connected with the mission of the Board there. The mission has felt, as strongly as he, the need of an institution of the kind proposed, is very decided in the opinion that it should be commenced at the earliest possible time, and has asked from the Prudential Committee an "appropriation of \$5,000 for the permanent establishment of a Training School for the mission, which shall be like similar schools of the Board in Turkey, a Collegiate Theological Institution, combining scientific studies with theological, in order to the best training of young men to preach the gospel."

The appropriation thus asked for has been made by the Committee, with the understanding that it is to be met from funds subscribed at Rutland and since, and which may yet be subscribed for this special object, if, and so far as, these funds shall be sufficient for the purpose.

What was *paid* at Rutland on this subscription, to Mr. Hardy (who was requested to act as temporary treasurer of the fund), with interest thereon, has now been passed by him to the Treasurer of the Board,—in all \$1,306.77; and the sums pledged but not yet paid will soon be called in, making a total of about \$3,600. There will still be needed about \$1,400 to make up the \$5,000 granted, and other friends who may remember Mr. Neesima and his plea, or any who feel disposed to aid in the founding of this much needed institution, are invited to send contributions at once to Hon. Alpheus Hardy, 32 Sears' Building, Boston.

## MISSIONS OF THE BOARD.

*European Turkey Mission.*

## DEEP IGNORANCE.

MR. JENNEY wrote from Monastir, February 18, noticing the ignorance of the people in regard to the truths of the gospel, the need, therefore, of missionary labors among them, though they call themselves Christians, and various incidents which give ground for the hope that labor will not be in vain:—

"Our preaching services have been attended by about ten persons, who have manifested considerable interest in what was said. But there does not seem to be here such a sense of sin and need of a Saviour as one might suppose on his first

arrival. Though Christ's name is ever on the lips of the people, alas, they do not know why he came to this world! They are as ignorant of the Holy Spirit as they are of the inhabitants of Saturn. I have been asked again and again as to the meaning of the word 'Comforter.' At funerals, the expression is used by all, constantly, 'God gave and God takes away'; but the consolation which the true Christian feels is unknown. Few things are much more painful than the terms used, and the manner of giving comfort, at death-beds.

"Some may suppose that since this people believe in God, Christ, and heaven, it must be easy to lead them to a higher life.

But nothing can be much further from the truth. Multitudes know no more of God than did the Athenians, who erected their altar to 'the unknown God.' Ignorance has hung over this people like a cloud, and so thick is it, that the Sun of Righteousness is entirely hidden from view, and only a shadow of the forms of religion can be discerned. Yet whenever the subject is broached every one is fluent in declarations of great faith in God. Expressions of consecration, also, such as no true Christian would dare utter, flow meaningless from their lips. These they have heard from their childhood, and use them as easily and unintentionally as oaths fall from the lips of a very profane man.

"But while this is true as a general rule, we find, day by day, those who seem proud to avow that they acknowledge no God. Young men who have been to Germany, France, or Athens, and there learned enough to make them disgusted with the child's play of their own so-called religion, have not learned that true fear of God which is the beginning of wisdom. Infidelity is fast creeping into this country.

"In America many asked me why missionaries were sent to Bulgaria, where the people already knew of Christ. To-day I see as great need of telling the old, old story in its simplicity here, as amid the jungles of Africa. Priests, people, all are wonderfully ignorant.

"The Greek bishop here told one of his parishioners not to read the Bible, adding, 'I will read it for you; you are not able to understand it?'"

#### ENCOURAGING INCIDENTS.

"But some men here will read. In many of the stores, Testaments or Bibles can be found, and the difference between their faith and that of the Americans is discussed with great energy. I have no doubt that if I had the language, and could understand this jargon of five languages, I could find work for hours each day, in the market. I have not, in the last three months, stopped there for even a few minutes, but I have fallen into discussions of from ten minutes to two hours in length. The most important themes are not always suggested, but it is very

easy to turn the conversation to the more important subjects. Personal application hushes the bitter expressions which arise. Indeed a personal appeal is a wonder of wonders to them. While striving, before eight or ten perhaps, to send the truth home, I have heard men say to one another, 'Our priests do not talk in that way. He has the right.'

"A few weeks ago I had some business with a widow who attends our services. There was a neighbor with her, also a widow. They expressed great delight that I had come, and asked me to read to them, and explain what I read. I opened my Testament, when I heard those outside say, 'Pope, pope' (priest). This priest had come on his monthly visit to purify the house. Finding that I was within he refused to enter, whereupon the woman said, 'You are a Christian, he is a Christian; why not come in and talk with him.' He came in, but seemed very much confused. The woman brought a bowl of water and a wax candle. He muttered something, and then took from his pocket a cross and a substitute for hyssop. The bowl was small, and he could baptize but one end of the cross at once. He offered the cross, the liturgy, and his hand to the woman, to kiss, and she stood behind him through the rest of the performance. After she had kissed his hand and he had turned his back again, she looked at me, laughed, and pointed her finger at him in ridicule, which I afterwards took occasion to rebuke. I say to the people: 'As long as you hold to the faith of your church do all; observe the fasts, cross yourselves, etc., heartily, as unto the Lord. But study the Scriptures and see what is the will of God. And if you, the priests, or the bishops, think we teach contrary to the will of God, we desire very much that you or they would show us wherein we are wrong.'

"Some ten days ago, the same priest whom I met while conducting funeral services in the city, took occasion, in a private manner, to tell one who attends our services not to listen to those Americans, for, said he, they are liars. 'You think them liars,' replied the young man. 'Those Americans say, if you know the



truth better than they, or if you know that they teach a wrong doctrine, they wish you to come and give them the truth. Will you go with me and show them their error?' What could he do but consent; but it seems difficult for him to find time to come.

"About eighteen months ago, Nichola, a rich man living about five miles distant, heard of Mr. Aristides (a Greek who is laboring under the Scotch missionary Society), and asked him concerning his faith. Mr. A. instructed him from day to day, until Nichola saw the truth and embraced it. Then he went to the bishop and told him that Mr. A. was preaching a different doctrine from that which he taught, and urged him, since he had the care of the souls of Greeks here, to invite him to his house and talk with him. The bishop, raising both hands in horror, exclaimed, 'Don't bring that man near me.'

"This bishop has never opposed us in a public manner but once, and then he advised his people not to have anything to do with us, adding, 'They know more of the Bible than I do, for they carry their Testaments in their pockets, and study them as often as they find time; but one thing I do know, they are liars.' This was not very well received, for many replied, 'We know better. We know what they teach; and it is according to the Bible.'

"Some time ago, a man in a village near here persisted in studying the Bible and talking of the way of salvation through Christ, whereupon the bishop excommunicated him; but afterwards, finding he had overdone the matter, he urged him to come back. This he refused to do. Again the bishop sent for him to meet the head men of the church. He went, and all urged him to kiss the hand of the bishop and come back into the fold of the church. 'No,' he replied, 'the bishop has excommunicated me and I excommunicate him, so now we are even. And the bishop is afraid to do anything more with him. Only the women fear the ecclesiastics. I have never, but once, heard anything other than expressions of contempt when the priests were spoken of. They are considered corrupt, ignorant, greedy, and lazy. We cannot re-

port conversions, but we see that the heaven is working.

"The Spirit, as we felt, prompted us to commence a Sabbath-school last November. At first few came, and no one seemed to know how to ask questions. Last Sabbath seventeen appeared deeply interested, and questions were so numerous that we found an hour had slipped by all too quickly."

#### A TOUR IN THE SAMOKOV FIELD — ENCOURAGEMENT.

Mr. House, of the Samokov station (about 300 miles west-northwest from Constantinople), reports (March 3) tours in the field, by himself and others, during the winter vacation in the schools. On one tour he was accompanied by Mrs. Mumford, and reports:—

"While in Kustendil we heard very cheering reports from Polanka, a city six hours further on, which we were unable to visit at that time. From what we heard there, and from what we have since heard from the students who have visited the place, the work seems to be going forward there principally through the reading of the Bible and other religious books, which have been sold there. The people are especially fond of our hymns, a large number of which they have learned to sing; and they are very eager to learn new tunes whenever any of our brethren visit them. One of the priests of the village seems to be especially interested in the truth, and preaches it openly in the city and in the two villages where he is called to exercise his office. He seems to be exercising a powerful influence for good. The villagers are said to be very fond of him, and to think that the other priests, who do not *preach* as he does, are no priests at all. There are perhaps ten men in the city who are really searching after the truth.

"The two students who came back last night give an exceedingly interesting account of their visit to that place. They spent some fifteen days there, and say that they had plenty of work night and day; for some were so eager to listen that they sat up until twelve, one, and even two o'clock in the morning, answering their questions and talking to them

of heavenly things. And they think some of the questions showed a desire not merely for knowledge, but for knowledge of *spiritual things*. By their earnest labors, however, they aroused the wrath of one of the priests, who caused them to be imprisoned as rebels, or as those who were striving to excite rebellion against the Turkish Government. They were kept in prison for two days, when, as the Government was unable to find any evidence against them, they were released; but were straightly charged not to teach any more in this name, and were constrained by the authorities to leave the place on the following Monday, it being Saturday when they were released, and they refusing to travel on the Sabbath, although commanded thus to do."

#### BANSKO.

"But to return to our tour. After leaving Kustendil we again passed through Dubnitsa, on our way to Djumaia and Bansko. In Djumaia four young men met with us on Wednesday evening, for a prayer-meeting. The next day we started upon our journey over the mountains, to Bansko. The journey was long, and tedious because long, although we passed some very wild and beautiful scenery. We were in the saddle some ten or eleven hours, and it will be readily imagined that it was especially hard upon Mrs. Mumford. It was exceedingly pleasant to us, however, to be admitted, somewhat after dark that evening, into the pleasant study of the pastor of the Bansko Church, who received us with the warmest welcome. And here I wish to say, that some of the pleasantest things of our tour were the seasons of conference and counsel which we had with the pastor. He had lately entered upon his work in Bansko, after a long absence from that portion of his flock; and the earnestness and joy with which he was prosecuting his work there seemed to me to be an earnest of good things in store for himself and the people. Our visits from house to house among the brethren were exceedingly pleasant to me, and I hope not without profit.

"For the Sabbath we divided our forces. I remained in Bansko, while Mrs.

Mumford, accompanied by the pastor and Katarinka, the Bible-woman, went to Banya, a village about three miles distant. This Sabbath was an exceedingly interesting one to us all. In Bansko the day was passed quietly. The new room which had been recently fitted up for service was filled with attentive listeners. Those who counted them said there were 162 present. It was the first time I had preached to so large a congregation of Bulgarians. In the afternoon there were about 115 present at the Sabbath-school, and after the Sabbath-school we had a very interesting monthly concert.

#### PERSECUTION.

"Those who went to Banya had more exciting times. There are only two or three open believers in the place, and the whole village was very much aroused and excited about the visit. On the Sabbath the pastor was twice beaten, once severely. The friend with whom they were staying, the Bible-woman, and even Mrs. Mumford, were all either beaten or assailed with violence. Some threatened even to kill them if they did not leave the place immediately. They all seem, however, to have behaved with remarkable courage and coolness, and we have great reason to thank God that none of them were seriously injured.

"The brethren all about us, in our field, seem to have suffered more than usual this winter from opposition. Besides the cases already mentioned, there has been persecution in several other places. This fresh outbreak seems to be evidence that the truth is really making progress, and in this evidence of progress we rejoice. But it is one of the great trials of missionary life to sit quietly by and see others suffer injustice, with no power to help the suffering, and secure that justice which, before the law, they are entitled to, but which they themselves, in their weakness, cannot obtain."

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#### Western Turkey Mission.

##### PLEASANT ITEMS FROM CONSTANTINOPLE.

WRITING on the 17th of March, Mr. Greene, of Constantinople, stated: "There

never has been such a stir about Protestantism in Turkey as now, never more earnest and repeated efforts to oppose us, and never better signs of progress. Many native brethren are showing a brave and cordial spirit. Through our publications they are making earnest and wise replies to the attacks of native organs. They look to the missionaries, too, with more respect and confidence. In our mission, particularly, within a year, there has been a great and happy change; and we hope for still greater and better changes in the future."

A few days later (March 20), he wrote again: "For many years the Protestant community here has been trying to secure a Protestant member on the Board of Public Instruction. Recently, however, without any ado, the Government has appointed one of our brethren on the above Board, and on a good salary. This Board has the control of all publications, and each nationality has one representative on it. The Government has also given to our civil head, Hagop Effendi, a new and nice room in its chief building. The Government, as you may know, now ignores having ever forbidden the printing of the Turkish Scriptures, and the printing is going on."

#### FROM SIVAS.

Mr. Riggs, of Sivas (400 miles south of east from Constantinople), wrote February 8: "We have here continuing signs of the presence and working of God's Spirit. Our congregation yesterday afternoon numbered over one hundred and sixty, overflowing all the benches and spreading out on the floor. We have a sort of Young Men's Christian Association, spontaneously formed by members of the congregation. They have just hired a shop in the market for the sale of books, and to be general Protestant head-quarters."

#### FROM CESAREA.

Mr. Barrows wrote from Cesarea (370 miles east-southeast from Constantinople), on the 2d of March:—

"Here in Cesarea the congregation has doubled, and we have now begun a second service, in our school-house for girls, in another part of the city. The prejudices

of the common people are becoming softened and they hear us gladly. This is more especially true among the women. Their weekly prayer-meeting is now held in two places at the same hour, and each is usually crowded with attentive, if not eager listeners. Last week there were just about one hundred at the two meetings. And the women are so eager to have the meeting at their houses that they almost quarrel over the question who shall have it next.

"We have set a second Bible-reader at work, who is doing admirably. The two find a great many more houses open than they can possibly enter. One of these Bible-women called on me to-day, and in answer to the question, 'How is your work?' replied, 'My work is night and day.' I saw that she was getting very tired. We have had serious thoughts of employing a third Bible-reader. An extra meeting is now held each week, in a neglected quarter of the city. I have no doubt that were a meeting held for the women each day of the week, it would be well attended.

"At other places, also, there is a marked increase of attendance upon our meetings. At Talas a state of things exists similar to what is now seen in Cesarea. A Bible-reader is also being employed there, with ready access to large classes. At Everek, a town south of Mount Argeus, upon which, in past years, considerable labor has been bestowed with apparently small results, there is now a Sabbath congregation of about thirty, and a work in progress which seems to have been begun upon a truly spiritual basis. The preacher, a young man from Marash, is an earnest Christian, devoted to his work, and his labors are full of promise.

"We have just received letters from Sungurlu, informing us that the congregation there is now two or three times as large as it was three months ago, while the school has some seventy pupils. The brethren are greatly encouraged. At Moonjasoon, also, progress is reported. A short time ago three persons were admitted to the church, the meetings are better attended, and quite a large number of women are beginning to learn to read.



"I should have added that nine persons have recently been received to the church in Cesarea, five of these being residents of Talas, and two of the Greek village of Zinjirderé."

#### FEEDING THE HUNGRY.

The missionaries at Cesarea, in the famine-stricken district, have been for many months constrained to devote no small portion of their time and strength to efforts for the temporal relief of the starving and perishing multitudes around them. Mr. Barrows says:—

"What our work must now be, in large part, you can easily infer from the fact that we are receiving about ten thousand dollars a month for the poor. The famine presses upon us with great severity, and our hands and hearts are employed each day in trying to relieve the sufferers. A large crowd receive their daily allowance of bread from our door, and more than one third of the people of this entire city are now wholly, or in part, dependent upon us for their scanty subsistence. We have three or four parties of men carrying aid to the villages around us. We also have agents acting under our general supervision, at Yozgat, Sungurlu, Nigdé, Ak-Serai, Everek, and other places. The number of people receiving some assistance through the agencies we employ, cannot be less than 30,000."

and left of the pulpit wings were extended, making the form of the building, as it now stands, somewhat like a cross. It is now light and airy, and will accommodate the congregation till the 2d chapel, on the southern side of the Armenian quarter, can be erected, and the church and congregation divided.

"Two or three years ago, a division, and the building of a 2d chapel, were strongly opposed; but now, with few exceptions, the church and congregation are convinced that one pastor cannot properly care for so large a flock, numbering about eight hundred souls, and that the work of evangelization in the city would advance with greater rapidity were there two centers from which the light of gospel truth could radiate. This change has only been brought about by repeated conferences with the elders of the church, and select men of the congregation,—by private conversation, and by public discourse.

"In the matter of giving to support pastor and schools, a great advance has been made during the past three months. Last year I learned, that for several years the congregation had been diminishing their contributions, and that the pastor's salary was fourteen hundred piasters in arrears. I several times addressed the church in regard to the matter, and before I left was informed that they had decided upon an advance from 500 piasters per month to 700.

#### Central Turkey Mission.

#### SPIRITUAL PROGRESS.

##### VISIT TO OORFA AND OTHER OUT-STATIONS.

DR. NUTTING wrote from Kessab, March 8, reporting "a tour of five months in the eastern portion" of the mission field; during which he spent nearly three months at Oorfa and one month at Adiaman. His statements are, on the whole, quite satisfactory. He writes:—

"I trust my prolonged stay in Oorfa was not in vain. I succeeded in so enlarging the 1st chapel as to remove one cause of complaint. This was all accomplished without in the least discommoding the congregation during the process of enlargement. Houses were purchased on either side of the original lot, and on the right

"During the past few months there has also been decided spiritual growth in the church. Nowhere in this country have I attended meetings more interesting than the regular Friday evening church prayer-meetings in Oorfa. Usually from forty to fifty were present, and almost every one was ready to say a few words or lead in prayer, with earnestness and feeling. During the past year the pastor has been assisted by a former preacher, of very decided piety and self-denying devotion to the Master's work. The work in the Syrian quarter I found in a hopeful state; but the congregation there, of nearly one hundred, is greatly in need of a better place of worship."

## ADIAMAN AND ALEPPO.

"My visit to Adiaman was one of great interest to me, as I had not been there for ten years. During this period there had been progress in some directions. A pastor had been settled, a substantial stone church had been erected, and some had been added to the church. But I failed to see such an increase in love, in faith, in earnest labors for the enlightenment of those still groping in darkness, as could be desired.

"The church at Aleppo has been greatly afflicted during the past year, in the removal, by death, of several prominent members. There have been some additions, and pastor and people seem harmonious in feeling and effort. Whenever I visit that city, I feel like weeping over the 35,000 Arabic-speaking nominal Christians there, who are like a flock without a shepherd. I feel that an Arabic-speaking missionary ought to be sent there without delay."

## PERSECUTION AT ANTIOCH AND OTHER PLACES.

"In Beilan, Antioch, and Bitias a storm of persecution has arisen recently, excited by an Armenian Vartabed coming from Malatia. By means of false accusations he succeeded in imprisoning one of the brethren in Beilan, for seventeen days, and the preacher and two of the brethren in Antioch for a shorter time. In Bitias he collected a mob, which he first sent to demolish the grave-stones of the Protestant grave-yard, including that of a child of our lamented brother Morgan; and afterwards to assault the house and family of the preacher. On my return to Antioch I called upon the *Kaima-Kam* (Governor), and *Cadi* (Judge), and expressed my surprise that as yet they had done nothing satisfactory towards bringing the offenders to justice. They promised to attend to the case at once; but at present the Turkish Government seems little inclined to fulfill its promises to secure religious liberty to all its subjects. However, I think this persecution is resulting in good, — leading to thoughtful inquiry and discussion, and bringing some who were hesitating to become open Protestants.

"Here, in Kessab, I find steady progress is being made. The pastor, who was ordained a year ago last September, seems faithful and earnest in his work. There have been additions to the church at every communion."

## Eastern Turkey Mission.

## MRS. PARMELEE AT CONSTANTINOPLE AND ORDO.

SOME months ago, Mr. and Mrs. Parmelee, of Erzroom, had occasion to go to Constantinople, and on their return visited Ordo, an out-station on the Black Sea, often mentioned of late. A few extracts from a very pleasant letter from Mrs. Parmelee respecting that journey will interest the readers of the *Herald*: —

"We set foot in Stamboul on the day on which our kind friends and patrons in the home-land gathered at Rutland, to pray for us, and to devise plans for the success of our work. On the day but one following our arrival, we missionaries gathered together, too, in the audience-room of the beautiful new 'Bible House,' to unite our voices with yours in prayer and thanksgiving; for, however widely separated our bodies may be, who can doubt that our devotions rise as one cloud of incense to the throne? The thirteen days we spent at C. refreshed us wonderfully, and will long be held in delightful remembrance. We were welcomed to every missionary home, not excepting *the Home*. And what a home that is; to be sure!

"I could write much of what I saw there, did time permit, but must only speak of one thing which will long linger in my memory, — a little song, sung by thirteen little Armenian girls, between the ages of six and eleven, perhaps, — 'I am Jesus' little friend.' It was sung in English, by pretty, sweet little Armenian girls, as clean and tidy as my own dear little daughters. You cannot tell what this was to us who labor where, frequently, our first duty is to give a lesson in the use of soap and water to those who present themselves for admission to our schools.



"October 19, we took steamer for our return voyage, and though at one time the sea was so boisterous that I quite gave up seeing land again, I did at last land on the shores of picturesque Ordo, and was warmly welcomed by the simple-hearted folk there, whom I had loved without having seen. The few days we spent there were most cheering; the people seem so wide-awake, which counts a great deal with us Yankees. They are trying to build a chapel, you know, and even the women, a rare thing in this country, are collecting money for this object. Their special effort at present is to furnish a small organ for the chapel when it shall have been completed. It is to be played by Baidizar (ai like long i,—Shining One), whom they sent to us to be educated, and who has returned home for the winter to carry on the work among the women so successfully begun by our young ladies. Deroohie, the treasurer of the women's small fund, said to me, 'The organ will draw so many to our service, and enable us to reach them.' The first thing that called the attention of my husband to Protestantism was the sweet hymns he heard played and sung by the daughters of Pastor Hagop, at Trebizond.' A few days of going about from house to house at Ordo, as I said, and also at Trebizond, where we met with far less encouragement, and then we chartered a 'joorgon' to bring us to our dear Erzroom home, where we arrived with hearts full of thankfulness, but very sad, also; for in our absence our numbers had decreased, and sickness had found a lodgment among those that remained."

#### THE GIRLS' SCHOOL AT BITLIS.

Miss Charlotte E. Ely wrote from Bitlis, January 1:—

"I am happy to report that the girls' school is in session, though of course the helpers' wives are absent at their winter's work among the villages. Owing to this, and to four pupils having been called away, and several from the villages having deferred their return, the number of pupils at present in attendance is less than usual, only twelve. Several girls are temporarily hindered, but hope to

come ere long, and there is every reason to expect that, in a few months, the present number of pupils will be nearly or quite doubled.

"The girls now in attendance all board in the school building. Their outer history, so to speak, is very brief, but the *inner*, made up of innumerable little experiences, cannot well be put on paper. Those who last summer united with the church are leading consistent and useful lives, a joy to us and to this community, and are earnest in efforts for the welfare of their companions. The others are all more or less serious, and some are, we doubt not, really striving to serve the Master.

"A few irregularities, and some careless habits, erept into school during our absence last summer. We are trying to have these removed, and the whole standard, both of study and deportment, raised. It takes much time, not to say great perseverance and patience, to secure decided improvement and advance in this dark land. But we earnestly hope that, in answer to the united prayers of Christians at home and missionaries abroad, the enlightening and saving power of the Spirit may be granted to the many needy fields. For this we labor and wait."

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#### Maharatta Mission—Western India.

##### AN INTERESTING TOUR—CASE OF MESUBA.

MR. HARDING wrote from Bombay, March 8, noticing incidents of special promise which had fallen under his observation during a recent tour. He says:—

"Mr. Park has several times reported to you an interesting work in progress among one class of people northeast of Sholapoor. I spent a month in that region at the close of last year, and was greatly refreshed by many tokens of God's presence. Thirty persons have already confessed Christ, and the number of inquirers is increasing. The work began three or four years ago, with one man, well known in that district, and his voluntary efforts have been the chief agency

in extending a knowledge of the truth. The converts are all from the *Mangs*, the lowest and most despised of all the castes, yet their relations to the other castes enable them in a special manner to exemplify the new religion. One man, Mesuba,<sup>1</sup> interested me much. He is fifty-five years old, a large, tall man, and he had been notorious for his wickedness for many years. About two years ago he heard of Christ for the first time, and soon after, old things passed away and a new life began. Prominent men in the village, who had been active in persecuting Mesuba, confessed that he had wholly reformed. The thief had become honest, the liar truthful, and they could find no fault with him, except that he had given up idolatry and become a Christian. As we drew near the old man's village, he came out some distance to meet us, and gave us a truly Christian greeting, tears meanwhile filling his eyes, and mine too, as we spoke of our brotherhood in Christ."

#### A BAPTISM PREVENTED.

"Mesuba has taught both his son and daughter to read during the past year. The son is a Christian, and the daughter seems a truly converted woman. She was to be baptized, but just as I was about to administer the rite, her husband, who is still a bigoted Hindoo, seized her by the arm and drew her away. To his remark, 'I will not allow it,' she instantly replied, 'But will you be my substitute when death comes, and will you answer for me at the day of judgment?'"

#### A WIFE WINS HER HUSBAND.

"Thirty miles from this village is another very interesting Christian character, a woman nearly fifty years old. Her husband is a strong, rough man, and several grown-up sons are very much like him. Two years ago, when this woman was baptized, the husband and sons opposed her very bitterly, and for a long time she had much to endure from them; but her consistent life, and her patient endurance, have had their effect. The husband, and at least one son, seem now very near the kingdom of heaven.

<sup>1</sup> See *Missionary Herald* for December, 1874, page 391.

"The work in this new region is, thus far, very manifestly the work of God, and we have good reason to hope it will go on. One church has already been formed, and another will be shortly."

#### LIGHT SHINING IN DARKNESS.

"My recent tour was a very suggestive one to me. I saw daily most convincing proofs of the deep wickedness and guilt of the heathen in their natural state. They have a great deal of light and knowledge which they resist, persistently and determinedly. Yet occasionally we meet with a better thought, which seems as if born of a purer nature. One evening, going into a village to preach by moonlight, I came across a young man sitting alone and singing. It was by far the most touching music I have ever heard in this land, and I listened to the close before he was aware of my presence. After much urging he repeated the song, and this was the substance of it:—

'Some die of hunger,  
And some are fed luxuriously.  
The house of one is joyous with the shout of children,  
And to another no child is given.  
Some are clothed in royal robes,  
And some are clothed in rags.  
Yet murmur not, whatever comes,  
God doeth all things well.  
And when *Sadguru* shall appear,  
He'll burst these bonds of death,  
And bring us safe to heaven.'

I know not whether this has ever been written. The singer said he had learned it from a blind beggar — a Brahmin."

#### A REMARKABLE CONVERSION.

"A Pundit of some distinction in this Presidency has just been baptized at Nasik. His name is Govind Shastri. He is one of the best Sanskrit scholars in this part of India, and probably has read the Veda more than any other one." For the last thirty years he has been much of the time connected with some of our missionaries. Mr. French, Dr. Allen, Mr. Balantine, Messrs. Hazen, Fairbank, and myself, have all received great assistance from him as a Marathi teacher and translator. He has long been very familiar with the Bible, but for many years he has tried to persuade himself that the

main truths in the Bible were also found in the Veda. One passage in the Veda he has regarded as a direct reference to Christ; he has regarded Christ as an incarnation of Vishnū; and we had feared that Govind Shastri would probably cling to these delusions until his death.

"His conversion was singular, and we should doubt its genuineness in almost any other case. He was suffering intensely from rheumatism. So great was the pain that he planned to commit suicide, and was just about going into the third story of a building to throw himself down, when the thought occurred to him, 'Surely I must not imitate *Judas* in killing myself.' And then at once he thought, 'This suggestion came from Christ, because he wishes to save me,' and he made a vow that if Christ would relieve him of his great distress, he would surely confess him before men as his Saviour. Almost immediately the pain began to subside, and the next day, true to his vow, he went to the nearest missionary and was soon after baptized. This case seems to me an illustration of God's ability to adapt himself to the weakest faith and the most prejudiced mind."

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#### Madura Mission — Southern India.

##### REPORTS OF NATIVE PASTORS.

DR. CHESTER, sending a report of the Madura mission for 1874, has appended extracts from the reports of native pastors, which give a very encouraging view of the spirit of these men, and the success with which they prosecute their work. A portion only of the extracts can be given here. The pastor of the Madura West Church writes:—

"During the year 1874, five from the Romanists, three from the heathen, and four from Christian families have been admitted to the church, on profession of faith. The church members have conducted themselves very consistently, during the year. They are working for the conversion of their neighbors. They go sometimes to villages to preach the Gospel.

"In order to lead the members to feel

a greater interest in the religious services of the church, I have introduced two changes. First, they are allowed to conduct the Wednesday evening meeting, in turn, and opportunities are afforded to all who are inclined, to address the congregation. Second, the weekly meeting for women is conducted by Miss Sisson. These changes have been decidedly for the better. There has been such advance in contributions that the church will ask only six rupees a month, for my support in 1875."

The pastor of the East Church, Madura, says: "I am happy to observe, that the members of the church are now getting into the habit of giving rather than receiving. They more and more appreciate their Christian privileges, and contribute more cheerfully and gratefully to promote the self support of their church, as well as to give the Gospel to their heathen countrymen.

"A morning and an afternoon service on the Lord's day, and a service on Tuesday and Friday nights in the church, have been conducted, as usual. Three services are also held on Sunday evening, in neighboring places, and seven prayer meetings have been regularly conducted, every week, in seven suburbs of Madura, where the members of the congregation happen to reside, who take part in the meetings, much to the help of the Pastor.

"Besides the labors of the station missionary and two deacons, voluntary help has also been received on Sunday evenings, and open air preaching carried on by some members of my congregation. The Women's Prayer-meeting has been held as usual, on Wednesday afternoons, conducted by Miss Sisson. Almost every day, when I go out on pastoral visits, I preach Christ crucified, sometimes to a few individuals and sometimes to crowds."

The pastor at Kambam reports: "At the beginning of the year, I was much tried by the unchristian conduct of a few of the older members, who, priding themselves upon being prominent ones in the church, were examples chiefly of all kinds of evil, and were continually creating disturbance and trouble among the Christians, and hindering me in my



work. But, thank God, everything is going on very quietly since these disturbers of the peace were expelled from the church and congregation. The total abstinence league is very strictly kept, and Sabbath breaking, abusive language, quarreling, and many other evil customs have, for the most part, disappeared.

"Besides the regular Sabbath services, daily prayer-meetings in the morning and evening, the Sunday-school, and weekly gatherings of the women to bring their charity collection by handfuls, have been regularly attended. Evening street meetings have also been conducted for the good and education of people, who could not attend the daily meetings in the church. I should not omit to state that my wife is a great help to me in my work.

"The Lords' Supper has been administered four times during the year, eleven persons have been admitted to the church, on profession of their faith; fourteen children have been baptized, and sixty-seven new members have joined our congregations from heathenism, embracing Christianity. One new congregation has been formed. I am much encouraged in my work among Christians and heathen. The heathen show good will, and give good attention when we speak of Christianity."

Another states: "Though there have been some discouraging things in this church this year, there is more cause for joy, in the encouragements we have been permitted to see. A former member of this congregation, now living in another place, has been accustomed, when visiting here, to work on the Sabbath; not only absenting himself from meeting, but saying, when spoken to on the subject, that as the Spirit dwelt with him, such ceremonies as attending meeting on the Sabbath, etc., were unnecessary. Acting in this way he led a few others to follow his example. But before many weeks he came to the church, confessed his sins with tears, and spoke in such a way as greatly to affect those who heard him. From that time, during the whole of his stay here, he attended church regularly. Some of those who had been led astray by him

became convinced of their faults, confessed them and promised to walk orderly in time to come. The Lord grant that all who have turned back may soon be brought to repentance. The number of church members has increased by four and the members of the congregation by twenty-four. Eleven Christians, in a neighboring village, have died during the year."

Another says: "Some changes have occurred from time to time, during the past year, which show that the Lord has caused his face to shine in this church, and to Him alone be praise, for ever and ever. In spiritual things, the members of the church have progressed. Eight young men go, as regularly as possible, to neighboring villages, two by two, to preach the gospel and give tracts; and thus they are trying to do good to their neighbors. Believing that the Christians who thus try to preach, without pay, will be useful to the church and to the community, I pray that God will keep them from becoming tired of the work."

And still another: "I visit every family, from time to time, holding prayer-meetings with them and striving to lead them to do all the good they can to their neighbors and friends. The Romanists, in both the villages where most of our church members reside, are very friendly to our people. There are two schools under my charge, with an average attendance of fifty boys, in both of which the Bible and Catechism are regularly taught. Besides these there are three night schools, and some of those studying in these are married men. But none who attend make any objection to repeating Bible verses. When I go to preach in heathen villages I find little or no objection raised to our words. I have spent twenty-four days, with the Catechists of the Dindigul station, in the work of the itineracy."

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**Foochow Mission — Southeastern China.**

#### ANNUAL REPORT.

A REPORT has been received from this mission for the year 1874, which says: "The condition of the native churches

is very encouraging. None have lost in membership, while some have had considerable additions. Especially is this the case in the Yungfuh district, where something like a revival has prevailed, and fifteen have been added. The whole number received during the year is twenty-nine. Three have died; none have been cut off. This leaves a net gain of twenty-six, and raises our total membership to one hundred and forty-four. Two have been suspended for six months, and three of the members received were former members, who had been cut off for not keeping the Sabbath.

"An interesting state of feeling still prevails in the Yungfuh region. Several additions are expected in the Chang Loh region; and at the three out-stations in the interior the year 1875 opens very hopefully. At Yang Kau, which was so wicked a place that we hesitated about locating there, we already have six members, and the hope of more.

"But hopeful as our work now is as compared with the past, it is immeasurably short of what is needed among so many millions, immeasurably short of what every true Christian heart will feel must somehow be attained. Do not let Christians in America forget to pray for us because we are a little one. We need the strength of ten thousand."

#### THE YUNGFUH DISTRICT.

Mr. Woodin wrote January 28, mentioning incidents of special interest in the Yungfuh District. He says:—

"The church at the Yungfuh District city has been under the main charge of Mr. Ting, as for several years past. He seems a truly spiritual man. A good degree of religious interest prevailed in the region between the city and the *Tái Káu* out-station, six miles distant, during the former part of the year, and has not yet ceased. Two members, who had been cut off, were restored, both men of some standing in society. Twelve others have been added on profession, during the year. Eight of these live in or near the village of Kah Táu, where the preachers stationed at *Tái Káu* and the city have

maintained regular preaching services on the Sabbath. Much of the interest seemed to arise from the zealous efforts of a young preacher named Cheong, who is now at the up-river out-station of Tsiang Lo.

"Several interesting incidents of the work have been mentioned in previous letters. Two men of seventy years, and a little girl of twelve, the first of her family, were received in the spring. The girl's mother has since joined, and her father is interested in the truth. One who had been wholly opposed to the 'doctrine,' has become a believer. One young man, whose father and mother bitterly opposed him, and threatened him with beggary if he should become a Christian, counted the threatened loss as nothing in comparison with securing the salvation of his soul. One, cured of severe illness by Dr. Osgood, was led thereby to seek the healing of his spiritual nature.

"Only one was received at the Sing Káu out-station, in the Yungfuh District, thirty-five miles beyond that city and seventy miles from Foochow. This person is fifty-six years of age, has been an opium-smoker and opium dealer, and a gambler; but has left off all his evil practices and seems a truly earnest convert. It was a great pleasure to me to listen to the first prayer to the living God which he ever offered before any one, as also to teach him the first page of any Christian book ever read by him. Surely the rescue of one such brand from the burning is worth all the labor that has been expended there. The work in that place has been somewhat discouraging; but the two catechists have been diligent and useful. Most of their work is done among the neighboring villages, as the people of this market-town are less inclined to the truth than the simpler inhabitants of the mountain villages.

"Altogether, the work in this whole Yungfuh District is in an encouraging state. All who have been received from the four preaching places of the District are reckoned as belonging to the Yungfuh church, at the city. The number is now forty-one."

## OPPOSITION.

"Some who have been interested in the truth have been deterred by opposition. One such person told me that he planted two hundred and seventy heads of vegetables, and when the time came to gather them he had only *three* to gather; all the rest having been secretly pulled up at intervals, and eaten or destroyed by his neighbors, because they thought he was going to become a Christian.

"A half-brother of one of the Yungfuh Christians was taken sick, and sought help from an idol god, through a professed idol medium, who told him that the god had determined to carry him off, and several of his clan (either to punish them in hell or to make them serve him in his under-world abode), and had accordingly seized upon him first. 'Unless he made an offering of a hog's head, a fat fowl, and many other things, costing about two dollars, there would be no help for him.' While he was hesitating, in his poverty, and considering what to do, his Christian half-brother heard of the case and went to see him, as they live in different villages. He finally persuaded him not to obey the alleged idol oracle, but to take some medicine, and in a few days he was well. He and his father and mother now seem quite interested in the Christian religion. The fact, also, that this Christian was not afraid to oppose the idol, and that his brother nevertheless got well, has inclined the villagers there to respect him.

"Some of the Christians in this District have somehow reached the conclusion that those who are most zealous and consistent in Christian life have been most prospered in family and other matters, while the lukewarm ones have fared worse than their heathen neighbors. There are several inquirers of various degrees of sincerity. The truth is making marked progress in that region."

## TOURS.

"During the past year I have made six preaching trips to the Yungfuh region, averaging ten days to each trip; have made one tour to the up-river region, occupying nearly a month; and other trips

to nearer places. I have thus been absent from home, on preaching tours, ninety-three days, or more than one quarter of the year. This part of the work, while often the most interesting, is usually the most difficult and unpleasant."

## North China Mission.

## A COSTLY THANK-OFFERING.

Mr. BLODGET wrote from Peking, December 30th:—

"The Emperor has recently been ill with a malady no less serious than the small-pox. Happily his life has been spared, he is now fast regaining his accustomed health, and on the 20th of this month a thanksgiving offering was ordered to 'T'ien-Hwa Niang-Niang,' that is, 'Our Lady of the Small-pox.' A procession of eunuchs of the palace brought forth the goddess in a chair. They were preceded by six hundred men, each bearing aloft, upon a long pole, a wooden frame covered with thin yellow silk, and written over with divers inscriptions. Then came thirteen open summer houses, or pavilions. These, also, were of wood, covered with yellow silk damask. Following these came twenty-seven sedan-chairs, borne by four men each; then nine boats, each forty feet long, carried by a great number of men. The chairs and the boats were of the same material as the pavilions, the frames of wood and the covering of yellow silk. Besides these were eighty-four tables loaded with such articles as were judged likely to please the goddess. All these things were burned in honor of the goddess, and so passed through the fire to her presence, directly in front of the palace grounds, in the vicinity of the principal gate of the city, and amid an immense concourse of people. The entire cost to the Emperor was 400,000 taels of silver, or \$670,000 United States currency.

"It illustrates the present state of religious liberty in Peking to say, that there would have been no objection on the part of rulers or people, either to natives or foreigners who on that day should have exposed the folly and absurdity of such



idolatry in the most public manner, and have argued for the truth of the Christian faith."

At a later date Mr. Blodget added: "The improvement in the health of the Emperor was but for a few days. He died January 12th."

#### ITEMS FROM MR. HUNT.

Mr. P. R. Hunt, the mission printer at Peking, in a letter mainly on personal business, dated January 21st, notices some matters of interest in connection with the mission thus:—

"Miss Porter thinks that she and Miss Chapin have had an unusually prosperous year in the school. Five girls have been baptized, and others appear to be Christians. Mr. Blodget expects to baptize two teachers (literary men) next Sunday. From all I hear, at meetings and one way and another, I have the impression that the year has been a prosperous one in all the missions, but I have no statistics. . . .

"The Chinese will soon do their own printing and ours. They are already making matrices and types at the college press. I have aided this enterprise in every way possible. A free press, even in China, will do good.

"The missionaries of the London Society sold last winter, at the Chinese new year's fairs, in this city, 3,000 books; and they are planning for the same work this winter. I have printed for them 5,000 copies of a small card, which, while it sets forth the principal doctrines, invites those who desire more to their place of worship and instruction. Mr. Murray, from Newchwang, is incessantly selling books in Peking. . . .

"Our mission is weak in Peking. Withdraw the girls' school from Mr. Blodget's morning service and little would be left. But there is the weekly testimony, and I can see a little advance year by year; yet it is very, very slow. But this very year, it may be, God will make bare his arm and come and save us. The school, it seems to me, is our main dependence at this station, and I was glad this evening to hear Miss Porter speak so cheerfully of her work."

#### WEEK OF PRAYER—CONVERSION OF TWO TEACHERS.

On the 26th of January Mr. Blodget wrote: "The meetings during the week of prayer this year were unusually interesting, both those held by the native church members, and those held by foreign missionaries. The copies of the 'Christian,' the 'Pathway of Power,' and 'Times of Refreshing,' received by different missionaries, and giving accounts of the work of grace in Scotland and England, were not without their effect. At one of our Chinese prayer-meetings, just as the meeting was closing, the teacher of my school arose and begged those present to stop, as he had a word to say. He then went on to state, 'That in times past he had lived in ignorance; that now the Scriptures had enlightened him; that the Old Testament excited his fears, the New Testament his hopes; that his desire now was to return home.' Christ was then pointed out to him as the way. He took his seat, and to the surprise of all Mr. Thompson's teacher, now in Peking for a short time, rose and signified also his desire to become a Christian. Both these men have long been under Christian influences, the one for about a year, the other for several years. The latter, Mr. Thompson's teacher, has been supposed to be very indifferent to Christian truth. They will both be examined for admission to the church to-morrow.<sup>1</sup>

"Mr. Pierson is spending a short time with us in Peking. The progress made in Pao-ting-foo is not rapid, but, as it now appears, is sure. A great amount of missionary work is being done at the station, and the number admitted to the church is encouraging."

#### THE NEW EMPEROR.

"You will have noticed the account of the death of the Emperor of China. His successor is an own cousin, a child three years old. He will be proclaimed on the 25th day of February, the 20th day of the first month of the Chinese year. The style of his reign will be 'Kwang Hsü,' the Glorious Succession. The power will rest, as heretofore, with

<sup>1</sup> They have been admitted.

the Empress Dowager, and the Empress Mother of the late Emperor, assisted by the Grand Council, composed of two Manchus and two Chinese. In fact this child is regarded as an adopted son of Hien Fung, and so as a brother of Tung-chi, the late Emperor. Thus far no opposition has been made to the new Emperor. All is quiet in the city."

#### YÜCHO AND KALGAN.

Mr. Williams, of Kalgan, wrote from that place January 29th, noticing a visit by himself and Mr. Goodrich, to Yücho, in December. He writes:—

"Although, a part of the time, the thermometer was 8° below zero, we were so warmly clad that we did not suffer. At the different places, we were warmly welcomed by Christians, some of whom we had never seen before. They gathered in our room, heard our exhortations and united with us in prayer. At Yücho we hoped to collect a class for instruction in the Bible; but it seemed impracticable. So we had preaching, and prayer-meetings. Visitors came daily, but none that seemed fit for baptism.

"We were pleased to learn that the converts observed the Sabbath, and met together for Bible study and worship. A Christian young man, who came down with us, was married during our stay, Brother Goodrich performing the ceremony. The family were very poor, and I was glad that they dispensed with musicians and feasting, which add so much to the expense of a Chinese marriage.

"Our visit, we hope, strengthened the converts. There are over twenty in the different places in this region. Feng Kê, a young man from this part of the country, finishes his studies this year at the training-school; but this field is certainly unable to do much for his support should he act as native pastor. We had several poor to aid.

"A man was admitted into the church here last Sabbath. He had been instructed for some time.

"Brother Thompson's teacher, hopefully converted at Peking during the week of prayer, will be the first educated convert in this region, and we hope great things from him."

#### Northern Mexico.

##### LIGHT AND SHADE.

WRITING from Monterey, April 1, Mr. Beveridge states:—

"Don Brigido has just returned from Montemorelos, and reports very favorably. He held large meetings; baptized two in Montemorelos, four in the Catarra, and two in Allende. The more ignorant people have an idea that the General Government has become Protestant, and if they do not respect us, they fear to molest us. All persecution in the outside churches has entirely ceased. It is difficult, however, to tell how long this state of things will last, as the late conspiracy, nipped in the bud in Mexico, was only the head of a net-work that runs all through the Republic, several significant threads of which I have noticed in Monterey. The Government, in endeavoring to enforce the school laws, compels the parents to pay twenty-five cents a month for each child. Many Roman Catholics, to avoid the tax, have put their children in our schools, so that Don Brigido found our schools pretty well filled up. These are naturally the children of the very poorest class.

"But the Government, if assisting us on one side, is also causing us some inconvenience. We have in many places held meetings in private houses. This we cannot do since the late law was passed. We can use any building, no matter how mean and poor (a stable, for instance), as a place of worship, but we cannot use it for any other purpose. It must be used for that alone, after giving due notice to the authorities. This puts us to the necessity of renting a special room for our worship, which I fear is going to give us some trouble."

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#### Western Mexico.

##### CONTINUED SHOCKS OF EARTHQUAKE—PERSECUTIONS.

WRITING from Guadalajara on the 2d of March, Mr. Watkins stated:—

"Since the 11th ultimo we have had, almost continually, slight shocks of earth



quake. In all we have had but four very severe shocks: the first on the night of the 11th, and two on the 18th. The first two, in the providence of God, brought to nought the plans of the Catholics to attack our house.

"The majority of the churches in Guadalupe are greatly damaged by these earthquakes. In San Cristobal, a small village about eight leagues from this city, thirty-five or forty lives have been lost, and nearly all the houses reduced to ruins. It has been reported here that two volcanoes are forming in the mountains west of this city, about eight leagues and a half distant. The people have been very much alarmed. Though in fear, and in great danger, as they think, their thirst for our blood has not been quenched, but they have been too closely watched by the soldiers. The priests have blessed every bell in the city, and even earthen bells, made for the purpose, as the only means, they say, to abate God's wrath.

"One of the priests, who offered himself to our service some time ago, is preaching the gospel as well as he can, to a crowded church, every night. He has told the people that 'the gospel light has come at last.' He will be very soon stopped by the higher clergy, and very likely will succumb."

Writing again on the 10th of March, Mr. Watkins says:—

"The earthquakes continue. We had one yesterday that lasted three minutes. It was not severe. We felt a sharper one to-day at 1.20 P. M., but it only lasted

a few seconds. Nearly all the churches are so damaged that it has become unsafe to enter them. Houses in every street in the city are propped. The rich families have left the place. The people are very much alarmed, and say that the Protestants, Masons, etc., are the cause of all this *shaking*; the clergy, of course, using every opportunity to prejudice the people against us. But all that is now passing, under God's blessing, will soon work in our favor.

"The Protestants are persecuted more than ever. You are better informed, perhaps, than we are in Guadalupe of the affairs in Acapulco. The Rev. Dr. Butler wrote me two or three weeks ago, that his son, leading the singing one night, narrowly escaped being killed by a large stone thrown at his head by some *good* Roman Catholic. On the 20th of last month two large stones were thrown at the minister preaching in a Protestant church in Mexico. One of the stones struck the Bible on the desk before him; the other mortally wounding one of the members of the congregation. The very same day the Romanists shamefully insulted the Protestants at Culhuacan. The Monday and Tuesday following they badly wounded four Protestants, and burned one of their houses in the same place.

"In Zamora, as I see by the papers to-day, the Catholics drew a Protestant through the public streets with a lasso. In a place called Dolores, as well as in two or three other places, Protestants have been killed."

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## MISSIONS OF OTHER SOCIETIES.

### LONDON JEWS' SOCIETY.

MR. STERN, one of the missionaries in London, reporting the home work, says, "The Jews, it is well known, have always been notorious for a blind attachment to their belief. Rightly or wrongly, they have deemed it a sacred duty to cling to what they vauntingly designate the religion of their fathers. Of late, however, they have given expression, both orally

and in writing, to sentiments utterly at variance with the old and once inviolable teaching of the Synagogue. A general impression seems to prevail amongst them that neither orthodoxy, with its traditional lore, nor reform, with its negations can satisfy the aspirations of the restless heart. In the absence of 'the true light, which lighteth every man,' they have made reason the guide of their religious

impulse. The consequence is, that there prevails amongst them the greatest diversity on the old theme of 'What is Truth?' Some discard Rabbinism, others question the inspiration of the Bible, and many more are avowed infidels, finding in a gross materialism their destiny and goal. It is, however, gratifying to perceive, that whilst multitudes have thrown aside all the restraints of religion, or substituted in its place a phantom of their own fancy, there are not wanting men and women who, like the Bereans in days of yore, study the Scriptures in order to obtain a solution of their doubts and satisfactory evidence on which to base their faith. Among that class the efforts of the missionary have been most encouraging. They evince an inquiring disposition, and are willing, — nay, even anxious, to grasp the 'great mystery, God manifest in the flesh,' on which hangs the eternal weal of fallen man."

In the conclusion of the last Report of the "London Society for Promoting Christianity amongst the Jews," the Committee state: "No candid observer of what your Society, through the blessing of God, has accomplished, can measure the extent of its work by a mere enumeration of persons baptized; the altered tone of mind, the removal of long cherished prejudices, the loosening of superstitious observances, and the willingness to listen to the arguments in favor of Christianity, all indicate the substantial progress which has been, imperceptibly perhaps, but not less surely, made in the proclamation of that Gospel which is 'the power of God unto salvation, to the Jew first.'"

The Report presents the following table:—

STATIONS.	Ordained Missionaries.	Unordained Missionaries and Superior Lay Agents.	Colporteurs, Scripture Readers, Depositories, & Assistants.	School Masters and Mistresses.	TOTALS.
London . . .	3	2	3	4	12
Liverpool . .	1	-	-	-	1
Manchester . .	-	1	-	-	1
Amsterdam . .	2	-	2	-	4
Rotterdam . .	-	1	-	-	1
Königsberg . .	2	-	1	-	3
Danzig . . .	1	-	-	-	1
Memel . . .	1	-	-	-	1
Hamburg . . .	1	-	1	-	3
Berlin . . .	2	-	1	-	3
Leipzig . . .	-	1	-	-	1
Posen . . .	-	1	1	1	3
Breslau . . .	3	1	-	-	4
Lemberg . . .	1	-	-	-	1
Cracow . . .	-	2	-	-	2
Frankfurt-on-the-Maine . .	1	-	1	-	2
Carlsruhe . . .	1	-	1	-	2
Straasbourg . .	1	-	1	1	3
Vienna . . .	1	-	1	-	2
Paris . . .	1	-	-	-	1
Rome . . .	1	-	-	-	1
Trieste . . .	1	-	1	-	2
Bucharest . . .	2	-	3	3	8
Jassy . . .	-	-	-	-	-
Constantinople .	1	-	1	4	6
Smyrna . . .	1	-	1	-	2
Jerusalem . . .	4	2	9	5	20
Damascus . . .	1	1	1	-	3
Algiers . . .	1	1	2	6	10
Tunis . . .	1	-	1	3	5
Alexandria . . .	1	-	1	-	2
Abyssinia . . .	-	1	9	2	12
Total employed during year .	35	14	41	29	119
Reduction by retirement and death .	2	-	-	-	2
Total on 31st March, 1874 .	33	14	41	29	117

The aggregate income of the Society for the year was £35,523 19s. 2d. (about \$187,610 gold), an increase of \$11,570 gold, over the income of previous year.

## MISCELLANY.

### A MISSIONARY JOURNEY IN CENTRAL ASIA.

"PERIODICAL ACCOUNTS," of the "United Brethren," for March, 1875, publishes an account of a journey from Kyelang to Poo, in May, June, and July, 1874, by Br. Redslob, of the mission in Tibet, or Central Asia, from which we take some passages for the Herald:—

"Illuminated by the light of the full

moon these colossal mountains, some of them twenty thousand feet high, capped with the accumulated snow of many years, and rising almost perpendicularly on the other side of the narrow valley of the Chandra, at times formed scenes of overpowering grandeur, with which nothing in European Alpine scenery can be compared. The mountain solitude in these

elevated regions was agreeably broken by immense waterfalls rushing over steep rocks, or falling with a clear sweep into the Chandra in the valley below. . . . At Sissu the otherwise good road was blocked up by masses of snow, and we found ourselves, after enjoying the most beautiful spring weather in Kyelang, in the midst of winter again, wandering over immense tracts of snow and scaling lofty glaciers.

"Anxious thoughts for the future filled our minds on leaving Koksar. The strong bridges of the neighborhood being depressed by the weight of snow-masses, had to be replaced by temporary ones. These are constructed in the following manner: Three strong ropes, each about three quarters of an inch thick, made out of birch-withes twisted together, are extended across the river, the ends being firmly fastened in the banks on each side. One rope serves as path, the two others, which are connected with the former by withes, as balustrade. Of course such a contrivance sinks very much in the center, in fact it often swings close to the surface of the water, and in the afternoon, when the winds are usually high, the passage is, to say the least, not very pleasant. In the morning, however, when the weather is calm, for those who are not troubled with giddiness, crossing a river on such a bridge becomes comparatively easy. The chief difficulties on the marches of the two following days were not only increased by opposing barriers of snow, but by the constant danger of slipping on its icy surface, and being hurled into the Chandra below, from whose swollen waters escape would have been impossible.

"The most picturesque part of our journey was the passage of the Schigri glacier. Its beautiful green crevices were completely hidden under the masses of snow with which it was covered. Arrived at its summit, which is more extensive than any I remember having seen in Switzerland, we were privileged to have a glimpse into the unknown regions of the Himalaya mountains, and many a tall peak, that had hitherto towered above us, now meekly ranged itself by our side. It is a noteworthy fact that, different from

those in Europe, the glaciers here remain fixed in one position, and do not gradually move forward. Traces of their having at one time extended much further down the valley are very evident.

"The *outward appearance* of the people [of Spitti] is very different from that of our Lahoulees. The life they lead being very secluded, they have come very little into contact with the surrounding nations, and consequently retain more customs peculiar to their tribe, and fewer borrowed from the Hindoos than would otherwise have been the case. The men are not very tall, but of a strong build. The Mongolian type of eye is more frequent than in Lahoul. The head shorn to the crown, with the pig-tail dangling behind, and a very meagre moustache, give them a Tartar appearance.

"A larger proportion of the people are able to read and write than with us in Lahoul. The number of lamas compelled to attain a certain standard of proficiency is apparently much larger than with us. Lamaism is and has been for centuries the sole religion of Spitti, and that it has hitherto found a comfortable home for itself in this remote corner of the world is evidenced by the large monasteries, the number of lamas, and the innumerable long prayer-walls<sup>1</sup> covered with the "o mane padme hum," that abound everywhere. In spite of this the people are far from being bigoted. They entertain doubts as to the truth and value of their religion, as I several times had opportunity of hearing. Perhaps the hour of the Lord for this people is nearer at hand than we suppose. At any rate no undue pressure is to be feared on the part of a powerful aristocracy, as is the case in Lahoul.

"When returning I crossed the river in order to pay a visit to the Kyi monastery. This is one of the most important establishments of its kind in the country, and is much larger than any in Lahoul. It does not consist of one building, but of a cluster of houses, situated on the summit of a solitary and imposing mountain. . . . The monastery was almost empty, as, during summer, the lamas generally reside

<sup>1</sup> See *Periodical Accounts*, Vol. XXIX., p. 235.



with their families, and assist in out-door labor. When the season is over, in numbers varying from two to three hundred, they reassemble in the monastery, and betake themselves to religious exercises, which consist in perfecting themselves in the performance of Buddhist ceremonies, gaining a knowledge of the sacred games, and reading, or rather gabbling through, as quickly as possible, page after page of their religious books. The most sacred and effective means, however, for attaining to the condition of perfection is what is called 'meditation,' i. e., with locked or even walled-up door, riveting the thoughts on one object, so as if possible to banish from the mind every other consideration. This they call 'perfect peace'; we should give it the name of absence of mind, or stupidity. That with many of the lamas, especially with some of the more influential members of their order, this last exercise is seriously taken up, is evident from the circumstance that many of their countenances are completely void of expression. . . . In all their pictures and idols attempts seem to have been made to give expression to the ideal state of existence, namely, that of 'perfect peace.' This has had the effect, in most instances, of imparting the appearance of an utter absence of intellectual power. The idols are formed of clay, and then painted; smaller ones in bronze are often very well cast. In visiting such sacred places as the idol-houses of this lamasery, scenes that I had witnessed in Roman Catholic churches were involuntarily revived in my memory, and this was especially the case in the principal rooms, where a female figure occupied the chief niche. On making inquiries as to its significance, I was told that it was a representation of the 'Great Mother.' I was naturally desirous of obtaining further information in reference to so interesting a coincidence, but I soon found that my guide, although the gelong or abbot of the monastery, and priding himself on having studied in Trashilunpo, the seat of the second Buddhist pope, was unable to give a clear answer to any of my questions. He appeared to have the most confused notions on things pertaining to his own religion. . . .

"Poo lies about nine thousand four hundred feet above the level of the sea, and one hundred above the banks of the Sutlej, which is visible from the station, flowing in its narrow bed. Its position is more elevated than that of any other village of Kunawur, and it is only a two days' journey distant from the boundaries of Chinese Thibet. . . .

"My stay at Poo lasted from the 14th to the 23d of June. . . . Altogether I carried away the impression with me, that the inhabitants of Poo place great confidence in their missionary, while many, although convinced of the truth of the gospel, either turn a deaf ear to the voice of conscience, or do not possess sufficient strength of character to face the contumely and enmity which are inseparable from the name of a Christian. From time to time, however, the Lord encourages his servants there by permitting them to see some fruit of their labors."

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#### MORE "FIRST IMPRESSIONS."<sup>1</sup>

YOUR request for more first impressions from me, I deem a forcible illustration of the familiar proverb, —

"A little nonsense now and then,  
Is relished by the best of men."

1. I hope that some of "those men who have turned the world upside down, have come hither also," for Turkey needs all sorts of *verting*. Religion, law, customs, trade, literature, hired help, animals, and flowers, seem to the new comer all conspired together in opposition to American ways and means. They have prayer-meeting at sunrise, more men than women attend it, and the unconverted are about as eager as the converted to pray, exhort, and lead the meeting. In the market and on the road, most pious talk is heard from men of most impious lives. I am told that if a government official here becomes notoriously corrupt, he is complained of, deposed, ordered to Constantinople, and in a few weeks intrusted with another and more responsible office. One night two men were stabbed in the streets of Sivas, and instead of arresting the stab-

<sup>1</sup> See *Missionary Herald*, for July, 1874, page 222.

bers, the city authorities passed a law, that none of the citizens should go into the streets after seven o'clock, P. M., on penalty of being put in prison! I never made the experiment, but I am told that the more you kick and cuff the men and children here, the more they will respect you; but you must pay a heavy fine for striking any woman, as it is a great disgrace to touch anything so far below the contempt of a human masculine!

Tuesday is the unlucky day here. Horses and men meeting anything in the streets, turn to the left. Ceilings are made of wood, floors of plaster. The teeth of saws are bent backwards. They weigh instead of measuring all kinds of fruit; leave the head covered, but take off the shoes, when entering a house; instead of shaking the head, tip it back, to say No; and say the same "Sh, Sh, Sh," to stop a horse, that we do to start a sheep or a hen. The paved streets of cities have the gutter in the middle.

Merchants here sometimes ask a higher price at wholesale than at retail, always unroll the whole piece of cloth and cut from the inside end, and begin knitting a stocking always at the toe. In language, nearly all the prepositions follow the words which they govern, and very often, to arrange a Turkish or Armenian sentence in first-class English, all you have to do is to read it exactly backwards. One day a native woman, in putting my English books into the case, arranged them all carefully upside down. They begin at the top of a column of figures, always, and add downwards. They prefer sweet milk artificially soured. Women wash by stamping the clothes with their feet, and unless watched, almost invariably iron your collars wrong side out. Horseshoe calks are all put on the heads of the nails. You push the one rein against the neck of a horse, instead of pulling the other, to guide him. Oxen, to be shod, are turned entirely over on their backs. All the sheep carry stupendous tails, about the shape, and sometimes the size, of a sofa cushion. Many of the same kinds of flowers which at home are cherished with greatest care, here fill fields and waste places in wildest profusion.

2. It takes missionary life to show fully the great value, either to man or woman, of an experimental knowledge of practical, every-day affairs. Without it, the missionary is often the helpless, pitiable victim of a hundred circumstances.

3. Persons in America who are unable to give much money, or to write cheering letters, still can help missionaries very much, simply by doing their duty at home. You ought to have heard the decided slap, and the jubilant "good!" with which a hand came down on a fellow-knee on receiving the news that Prof. Seelye was elected Congressman. Then came calmer moments, in which our Amherst alumnus retired into one corner of his parlor to repeat Lowell's—

"When a deed is done for Freedom, thro' the  
broad earth's aching breast  
Runs a thrill of joy prophetic, trembling on  
from east to west," etc.

In the evening we sang, "The morning light is breaking," and wondered if folks at home knew how much good it does missionaries to hear that they have been behaving well. We are sorry to lose Prof. Seelye from our missionary army, but he will do his duty in Congress, and so our work among the heathen here, and his there, are one.

4. Missionaries don't always, during winter holidays, sit in the corner eating their Christmas-pie. Our Christmas dinner, this year, consisted of a hard sort of cold wheat pancake, about the size and shape of the bottom of a half bushel, upon which, when laid down on the floor, were poured some English walnuts. Besides this we had, for dessert, some water, and a satisfying look at a wooden egg, which one of our number had whittled out for a present to his stocking-darner. And that's the way the money goes—sometimes.

But the post is going, and I have only time to add, "I'm glad I'm in this army, yes, I'm glad I'm in this army."

TURKEY, January, 1875.

#### MAY MEETINGS IN LONDON.

THE interest manifested in the spring anniversaries of various benevolent soci-

eties in London contrasts strangely with the want of interest, so often exhibited, on like occasions in New York and Boston. The "Missionary Herald," for April, of the English Baptist Missionary Society, gives six pages to announcements of the "annual services" of that Society. These services were to commence April 20th, and close April 30th. There was first, the Annual Members Meeting of the Young Men's Missionary Association, Tuesday evening, April 2d. Then the Introductory Prayer Meeting, Thursday morning, and the Welsh Annual Meeting, Friday evening. On the Sabbath, "the usual Annual Sermons in the chapels of the Metropolis," were to be preached in about one hundred and twenty different chapels! — two sermons, morning and evening, in almost every case. On the afternoon of the same day, at three o'clock, there were to be Juvenile Missionary Services in seventy-four different chapels. The Annual Members Meeting of the Society was to be on Tuesday morning, April 27th; a Missionary Breakfast, Wednesday morning, and on the same day the Annual Morning Sermon and the Annual Evening Sermon; the Public Meeting at Exeter Hall, Thursday evening, admission to which was by ticket; and the Public Meeting of the Young Men's Association, in Memorial Hall, Friday evening.

The (English) "Wesleyan Missionary Notices," for April, also gives six pages to anniversary notices for the Wesleyan Society. Four special sermons were announced, to be preached at different places in London on the last four days of April. On Saturday, May 1st, a Missionary Breakfast, and in the evening a Special Meeting for Prayer. On Sunday, May 2d, two hundred and one missionary sermons in ninety-eight chapels in London, with a collection for the Society after each sermon. On Monday, May 3d, the Annual Meeting at Exeter Hall, admission by tickets, "distributed according to the usual regulations."

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A SUNDAY-SCHOOL LETTER.

ERZROOM, TURKEY, *February 8, 1875.*

DEAR YOUNG FRIENDS, — You love to hear stories of children in other lands,

you say. I heard one this morning that so rejoiced my heart that I said, "I will sit right down and write it, and Addie shall put it in type, and her papa print it, and we will send it to the dear children in America." I am telling it to you before I have told it to those of my own household, even, only that my little girls were present when it was related to me. Addie is ten years old, so she understood it, but Belle, who is only two, didn't seem to pay any attention to it.

"But," I hear you say, "where is the story?" Sure enough, — but let me first tell you of something which occurred last evening. Addie was reading Dr. Warren's "Twelve Years with the Children," and every little while would exclaim, "Why, mamma, here is a boy who gave up having a sled and gave the money to the heathen children"; and "here is a girl who gave up buying a doll, and another who didn't eat any cake," etc., etc. I could see that she was being filled with a desire to do something of this kind herself, and it made me very happy. Still, if I had spoken my thought just then, I should have said, "Children in America, and missionary children, would be without excuse if they did not feel interested in giving, but we cannot expect as much from those in other lands, Turkey, for instance." But this morning it has been shown that even they can deny themselves for the good of others.

One of our Protestant neighbors has a son, about twelve years old, named Arshag. Yesterday morning, while reading in his little Armenian paper, the "Avedaper" (Bringer of Good Tidings), of the sufferings of the poor, starving children in the famine-stricken region (I am sure you have heard about it), he turned to his father and said, "Father, how much may I eat to-day?" His father, who is not a poor man, replied, "Three piasters' worth," that is, twelve cents' worth. "Well," Arshag said, "I intend to fast to-day and give the money to those poor hungry children." "No, no," the father said, "eat as usual, and you shall have the money all the same." "But that will not answer the purpose," the boy persisted, and he declined to eat with the



others. During the day tea was prepared and passed around, but Arshag refused to drink his, saying, "I wish to sell my cup." His grown-up brother inquired for how much he would sell it. "For a piaster," he replied; so Alexan gave him the money, four cents, and now he has sixteen cents to give to this good cause. It is no question with me which will be the more blessed, the giver or the receiver.

And now, dear children, what are you willing to do? The man who told me this story, said, "I feel condemned. I keep saying to myself, 'Can I not give up smoking for a week if this little boy can go hungry a whole day?'" To give up smoking would be, for this man, and for most in this country, a very great self-denial.

We shall see how much influence this little boy's example will have. Pray that the Lord may make him a shining light in this dark land.

Your Missionary Friend,

JULIA PARMELEE.



#### THE REVOLUTION AT STRONG'S ISLAND.

A LETTER from Mr. SNOW, published in the *Missionary Herald* for May, notices a remarkable revolution at Kusaie (Strong's Island), by which one king was dethroned by the people, and another put in his place in a perfectly quiet manner. The story is told more fully in a letter from Mr. SNOW, published in the *Honolulu "Commercial Advertiser,"* of February 6, which deserves a place here, as a striking illustration of the influence of Christianity among the islands of the Pacific. It states:—

"The King and the Queen had both been going to the bad, and going it hard, for a long while. Last Saturday the idea got possession of some of the chiefs and more influential of the people, that they had a right, if they chose to exercise it, to depose that old king and put a new man in his place. It was understood by certain ones that there would be a meeting on Monday at the Stone Church, to consult upon the matter, and if thought best to put the thing through. . . . No public notice was given of the meeting,

but the chiefs sent out their runners, and before noon all the chiefs and about one hundred men were gathered in the church. They sent for me to be present. Kanku presided, and the meeting was opened with prayer by the pastor, and (amusing to me) by singing 'There is rest for the weary.' I feared there might be some division of feeling as to who should be the new king, if they should conclude to elect one. But Kanku spoke first, and spoke well. According to the customs of the Island the place belonged to him; but he, with great magnanimity, proposed Sigera for the new king. Each of the chiefs spoke in order, then quite a number of the common people. I was surprised at the fearlessness and manliness with which many of them spoke. It came out that there was quite a feeling in favor of Kanku, but as he had proposed Sigera, they yielded their preference and would go for Sigera. One young man was strongly for Kanku, as being an older man and of more experience, and remarked that if Sigera did not do well, they could put in Kanku afterwards! All had their say that wished to speak, even their old missionary among the rest. Then the vote was put: first, to depose the old king. Every hand was up with a will. Second, shall Sigera be his successor? This was carried, too, with equal unanimity and apparent heartiness. After attending to a few other little matters, at their request I led them in prayer, consecrating the newly-elected king to his work. The meeting was then closed by all singing the thanksgiving hymn. Captain Hayes was present when the votes were taken.

"After dinner, at their request, I went with them to the royal residence to see the thing consummated there. The old king had got word of our coming and of what had been done; so he had his things mostly packed up, ready to depart whithersoever the new king might designate. The interview there was begun with prayer by the old missionary, and there was some weeping. Kanku reported what had been done, and spoke of it as the work of God, for the good of the island and the prosperity of the church. Several others spoke. The old king and queen both appeared greatly chagrined. A for-

eigner present remarked that 'the people were given to change.' I assured him, to the very contrary, that I never knew a people so little given to change as these Kusaicans. The four kings that I had known before this one had all died in office. I heard that, after I left, this same foreigner proposed to some of the outsiders to make a great oven and cook Mr. Snow, Likiak Sa, and a lot of the church members!

"After tea, I took a lantern and went down to see how things looked. It was pleasant to find the new king having family worship. All were quiet and orderly, as though nothing special had happened. On our way back we called where the old king was quartered, and found them having worship there. Kanku was leading the devotions. Quite a number were present, and solemn as a house of mourning. It is hard for the people to get over the almost reverential feeling they have for their *Togusa*, — the title of their king, and humiliating in the extreme for this proud old fellow to have his people address him by his common name. But no one would dare to use the title toward him after it had been given to another."

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#### TESTIMONY OF THE GOVERNORS.

A YOUNG brother who has recently joined the Mahratta mission, Western India, sends the following:—

Four Indian Governors have lately given their testimony in favor of the good accomplished by the missionaries, as follows: "I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined." — *Lord Lawrence, Viceroy and Governor-General.*

"In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevely, in Tanjore, I have broken the missionary's bread. I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life." — *Lord Napier, Governor of Madras.*

"I speak simply as to matters of experience and observation, and not of opinions,—just as a Roman prefect might

have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes—moral, social, and political—which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in Modern Europe." — *Sir Bartle Frere, Governor of Bombay.*

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality." — *Sir Donald McLeod, Lieutenant-Governor of the Punjab.*

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#### GLEANINGS.

THE most recently published statistics of the missions of the United Brethren (Moravians) are as follows: "Ninety-two stations—in Labrador, Greenland, among Indians of North America, Mosquito Coast of Central America, the West Indies, Surinam, South Africa, Australia, Thibet; 333 missionary agents, of whom 28 are natives; 1,389 native assistants. Of the total number of persons belonging to our Missions (69,322), 2,745 are Eskimoes, 1,344 Indians, 9,329 South Africans, 55,750 negroes, 154 natives of Australia and Thibet."

— The "Periodical Accounts" of the Moravian Missions, for March last, reports very generous responses to the recent special request for pecuniary aid, from "friends outside the narrow borders of the Moravian Church." The London Association in aid of the Moravian missions had furnished more than £2,000, and efforts by members of the Society of Friends had realized over £1,500.

— The same number of "Periodical Accounts" also states: "Towards the expense of a new missionary ship on the Mosquito Coast of Central America, we believe that in England, America, and on the Continent of Europe, a sum has been



collected sufficient to pay for the building of the little vessel. She will cost, with all her fittings, £750 to £800. But a considerable sum in addition will be required to navigate her across the Atlantic to her destination."

The "Baptist Missionary Magazine" says: "The Polyglot Society of Drew Seminary, the Methodist theological institution in New Jersey, which contains among its students more representatives of foreign languages than the Propaganda of Rome, enrolls in its membership men from Japan and India, Bulgaria and Macedonia, Germany and Norway, France and Italy. Many of these young men are from the foreign mission fields, and are being educated for ministerial work in their native lands."

— Missionaries of the Church Missionary Society in the Punjab, North India, in an appeal for more help, say: "We see around us movements which are taking place in villages and communities in the direction of Christianity, and we are receiving constant applications from native friends for the establishment of boys' and girls' schools, and for the appointment of catechists and Zenana teachers in many places. We notice a favorable leaning toward Christianity in different quarters, which, if properly fostered, may lead to the winning of many souls to Christ."

— The "Record" of the Church Missionary Society says with reference to the Foochow mission of that Society: Although Foochow itself has proved so far an unfruitful field, our readers are aware that in the other great cities of the Fohkien province, as well as in the country villages, the grace of God has been abundantly manifested. There were 184 baptisms last year, 158 of which were of adults, and these represent but a small proportion of the number of fresh inquirers, or even of those who have abandoned

idolatry and are believed to be sincere in their Christian profession, but who are undergoing some further testing before being admitted to baptism. The cry is now for *more men*. The work is altogether outstripping the powers of the two at present in the field. But the readiness of the people to hear, and the requests for teachers from many places not yet occupied, constitute a loud call to the church at home. A 'great door and effectual' is open; shall we not enter in?"

#### DEATHS.

At Upper Cattaraugus, Cattaraugus Reservation, New York, April 13th, Rev. Asher Wright, missionary to the Seneca Indians. Mr. Wright was born at Hanover, N. H., September 7, 1803. He joined the mission to the Senecas in the autumn of 1831, and continued to labor faithfully for the good of that people till his death;—in connection with the American Board until the mission was transferred, in 1870, and since that time under direction of the Presbyterian Board. One who has been for a few years associated with him in the mission, writes, announcing his death: "Brother Wright was earnestly devoted to the welfare of the Indians, and with a rare singleness of purpose, during more than forty years, sought their elevation and eternal salvation. He was a transparently good man, and gained, in a remarkable degree, the confidence of the red men, and the high esteem of the whites in this vicinity. The Indians feel that they have lost a wise counselor and a tried friend."

At Marash, Turkey, November 25, 1874, Charles Benjamin, son of Rev. and Mrs. E. G. Bickford, aged 10 months.

At the same place, January 26, 1875, Charles Robinson, youngest son of Rev. and Mrs. G. F. Montgomery, aged 2 years and 7 months.

### DONATIONS RECEIVED IN APRIL.

#### MAINE.

Aroostook county.	
Patten, Mrs. Mary A. Frye,	1 00
Cumberland county.	
Cumberland Mills, Cong. ch. and so.	7 00

Gorham, Cong. ch. and so. m. c.	18 90
Portland, Plymouth ch. and so. m. c.	
18.75; St. Lawrence st. ch. 18.73;	87 43
Woodford's Corner, Cong. ch. and so.	16 50—73 88

Franklin county.	
Wilton, Rev. John R. Chalmers,	4 00
Knox county.	
Washington, a friend,	15 00
Lincoln and Sagadahoc counties.	
Bristol, a friend,	5 00
Rockland, Cong. ch. and so.	22 35—27 35
Oxford county.	
Bethel, 2d Cong. ch. and so.	15 00
Penobscot co. Aux. Soc. E. F. Duren,	
Tr.	
Bangor, Mrs. John H. Ingraham,	2 00
Washington county.	
—"Machias,"	9 00
York county.	
Lebanon, Cong. ch. and so.	19 48
Saco, 1st Cong. ch. and so.	44 83—64 31
	216 54
<i>Legacies.</i> —Portland, Mrs. Ruth P. Crocker,	
by Lewis Pierce, Ex'r,	181 00
	397 54

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	11 75
Rindge, Cong. ch. and so.	10 00—21 75
Grafton county.	
Campton, Cong. ch. and so.	1 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
• New Boston, Mrs. Mary S. Dodge,	10 00
Merrimac co. Aux. Society,	
Loudon, J. S. Jones,	35 00
Northfield and Tilton, Cong. ch. and	
so.	9 00
Suncook, Mrs. E. G.	5 00
Webster, 1st Cong. ch. and so.	47 50—96 50
Rockingham county.	
Exeter, Union Monthly Concert, 16;	
Jennie Perkins, 3;	19 00
Strafford county.	
Durham, Cong. ch. and so.	26 50
Laconia, Cong. ch. and so.	51 57—78 07
Sullivan co. Aux. Soc. N. W. God-	
dard, Tr.	
Claremont, Cong. ch. and so.	10 97
	237 29

## VERMONT.

Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
St. Johnsbury, North Cong. ch. and so.	63 45
Orange county.	
Newbury, Cong. ch. and so. m. c.	13 50
Orleans county.	
Derby Centre, Cong. ch. and so.	22 00
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Springfield, Lincoln Whitcomb,	11 00
	109 95

<i>Legacies.</i> —Essex, Nathan L. Lathrop,	
by S. G. Butler, Ex'r, add'l,	38 00
Georgia, Susan G. Bliss, by H. M.	
Stevens, Trustee, add'l,	12 00—50 00
	169 95

## MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	12 22
Sandwich, Cong. ch. and so.	72 50
Waqnot, Cong. ch. and so.	20 00
Yarmouth, 1st Cong. ch. and so.	56 75—161 47
Essex county.	
Andover, South Cong. ch. and so.	
276.50; West Church, 120.70, m.	
c. 9.11;	406 31
Lawrence, Lawrence st. ch. and so.	50 00—456 31
Essex co. North.	
Ipswich, Linebrook ch. and so.	32 40
Newburyport, North Cong. ch. and	
so.	43 76—76 16
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Marblehead, 1st Cong. ch. and so.	80 00
Salem, Tabernacle ch. (O. M.)	10 00
Swampscott, Cong. ch. and so., to	
const. Rev. S. E. EASTMAN, H. M.	50 00—140 00

Franklin co. Aux. Soc. William F.	
Root, Tr.	
Coleraine, Cong. ch. and so.	9 00
Conway, Cong. ch. and so. m. c.	58 15
Greenfield, 2d Cong. ch. and so.	105 95
Millers' Falls, Cong. ch. and so. m. c.	1 05
Shelburne, Cong. ch. and so.	40 00—214 15
Hampden county, Aux. Soc. Charles	
Marsh, Tr.	
Blandford, Cong. ch. and so.	16 00
Chicopee, 3d Cong. ch. and so.	29 08
Ludlow, "In Memorial,"	20 00
Monson, Cong. ch. and so. m. c.	10 69
Palmer, 2d Cong. ch. and so.	20 00
Springfield, 1st Cong. ch. and so.	
78 27; Family collection, 24.77;	103 04
Westfield, 1st Cong. ch. and so. m. c.	66 95—265 76
Hampshire county, Aux. Soc. S. E.	
Bridgeport, Tr.	
Cummington, Village Church,	25 16
Enfield, Cong. ch. and so., with pre-	
vious dona., to const. HIRAM FEL-	
TON, H. M.	70 00
Hadley, 1st Cong. ch. and so. 22.25;	
Russell ch. m. c. 13.25;	40 50
North Amherst, Cong. ch. and so.	60 00
Northampton, Edwards ch. m. c.	
40.03; 1st Cong. ch. and so. 27.47;	
a friend, 20;	87 50
South Hadley, 1st Cong. ch. and so.	15 00
Westhampton, Cong. ch. and so.	34 00—332 16
Middlesex county.	
Cambridge, a pilgrim,	20 00
Cambridgeport, Prospect st. ch. and	
so. m. c.	25 09
Carlisle, Moses Patten and wife,	20 00
Dracut, Cong. ch. and so.	17 00
Natick, 1st Cong. ch. and so. m. c.	35 03
Newton, Eliot Cong. ch. and so. m. c.	50 00
Reading, James M. Carleton,	5 00
Somerville, Franklin st. Cong. ch.	
and so. 17; Prospect Hill ch. m.	
c. 5 79;	22 79
Stoneham, a friend,	25 00
Sudbury, Cong. ch. and so.	87 00
West Somerville, Cong. ch. and so.	3 00—309 91
Middlesex Union.	
Dunstable, Bensjah Parkhurst,	15 00
Norfolk county.	
Brookline, Harvard ch. and so., in	
part,	677 87
Grantville, Cong. ch. and so.	22 62
South Braintree, Cong. ch. and so.	12 82
Walpole, Ortho. Cong. ch. and so.,	
to const. Rev. HENRY L. KENDALL,	
H. M.	93 00—806 31
Plymouth county.	
East Bridgewater, Union Cong. ch.	
and so.	26 35
Plymouth, Church of the Pilgrim-	
age,	57 00
South Abington, Cong. ch. and so.	29 80—113 15
Suffolk county.	
Boston, Shawmut ch. 1,000; Park	
st. ch. 406, ditto m. c. 9, ditto	
Mrs. J. W. Tucker, 10; Old South	
ch. 395; Phillips ch. 335, ditto m.	
c. 44.39; Highland ch. 239.64;	
Trinity ch. (Neponset), 42; Central	
ch. m. c. 37.35; Berkeley st.	
ch. m. c. 26.08; Mount Vernon	
ch. 25; Vine st. ch. m. c. 10; Hol-	
land ch. 9.06; Mrs. H. B. Hooker,	
25; F. B. P. 10;	2,624 02
Worcester co. North.	
Templeton, Mrs. Lydia Davis,	2 00
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Holden, "A friend,"	150 00
Oxford, Cong. ch. and so.	30 00
Worcester, a friend, 6,000; Old South	
ch. and so. m. c. 118; Union ch.	
and so. m. c. 91;	6,209 00—6,339 00
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Milford, 1st Cong. ch. and so.	50 29
Westboro, Evan. ch. and so.	19 85—70 14
—, —, —,	100 00
	12,075 54

*Legacies.*—Boston, John Pratt, by  
Albert S. Pratt, Ex'r, 300 00  
Southampton, Thomas Johnson, by  
T. M. Johnson, Ex'r, 100 00—400 00

12,475 54

## RHODE ISLAND

Little Compton, United Cong. ch. and  
so. 32.49; Male and Female Mission-  
ary Society, 34.75; 67 24  
Newport, United Cong. ch. and so. 36 93  
Providence, Benef. Cong. ch. and so. 230 00  
Slater'sville, Cong. ch. and so. 104.60,  
m. c. 66.40; 161 12—495 29

*Legacies.*—Providence, Mrs. Elizabeth  
Gladding, by R. P. Gladding, 100 00

595 29

## CONNECTICUT.

Fairfield county.  
Black Rock, Cong. ch. and so. 46 50  
Greenwich, "A." 20 00  
South Norwalk, H. S. Brown, Jr. 1 00—67 50  
Hartford county. E. W. Parsons, Tr.  
Collinsville, Cong. ch. and so. m. c. 14 70  
East Hartford, Cong. ch. and so. 50 00  
East Windsor, 1st Cong. ch. and so.  
50; a friend, 10; 60 00  
Enfield, C. T. Knight, 16 00  
Hartford, Center ch. and so. m. c.  
32.55; Wethersfield Aves. ch. and  
so. 31.67; Rev. Geo. E. Sanborne,  
25; 89 22  
Newington, Cong. ch. and so. 84, m.  
c. 38.45; 122 45  
New Britain, Estate of the late Mrs.  
Cynthia S. Ely, Elyria, Ohio, by  
Rev. Charles Nichols, 100 00  
South Granby, Mrs. Jairus Case, 100 00  
Unionville, Cong. ch. and so. 30 00  
West Hartland, H. L. Wilcox, 5 00  
Windsor, Cong. ch. and so. 21 21—607 58  
Litchfield county. G. C. Woodruff, Tr.  
Thomaston, Cong. ch. and so. 31 08  
West Winsted, 2d Cong. ch. and so. 115 93—147 01  
Middlesex county. E. C. Hungerford,  
Tr.  
East Hampton, Union Cong. ch. and  
so. 20 25  
Middletown, 1st Cong. ch. and so.  
57.50; J. F. Huber, for Madura, 1; 58 50  
Millington, Cong. ch. and so. 10 00—83 75  
New Haven county. F. T. Jarman,  
Agent.  
Msrden, 1st Cong. ch. and so. 113 00  
New Haven, 1st ch. m. c. 28.33; North  
ch. m. c. 23; R. S. Fellowes, 100; 151 33  
West Haven, Cong. ch. and so. m. c. 9 00—273 33  
New London county. C. Butler and  
L. A. Hyde, Trs.  
Lebanon, 120.35 acknowledged in May  
Herald should have read from Go-  
shen Cong. ch. and so. 67 00  
New London, 1st Cong. ch. and so.  
50; 2d Cong. ch. and so. m. c. 17;  
Tolland county. E. C. Chapman, Tr.  
Hebron, 1st Cong. ch. and so. 43 20  
Windham county. Rev. H. F. Hyde, Tr.  
Pomfret, 1st Cong. ch. and so. m. c.  
13.10; a friend, 10; 23 10

1,317 47

*Legacies.*—New Haven, William John-  
son, by Atwater Treat, Ex'r, U. S.  
Bonds, \$7,000, 8,605  
Schileo, Hannah Terry, by Albert J.  
Terry, 109 00—8,605 00

9,922 47

## NEW YORK.

Brooklyn, Ch. of the Pilgrims, Mrs. H.  
L. Packer, 100 00  
Champlain, 1st Pres. church, 15 00  
Clarkson, B. I. M. 5 00  
Ellington, Cong. ch. and so. 11 00  
Flushing, 1st Cong. ch. and so. 53 65  
Klanton, Cong. ch. and so. 11 10  
Marcellus, Rev. D. Scovel, 5 00  
New York, Charles P. Baldwin, 200;

Wilson Mission, 40; A. Milne (£2),  
11.20; Mrs. S. M. Valentine, 10;  
William Forbes, 4.50; 265 70  
Nineveh, Reuben Lovejoy, to constitute  
George Root and FRANKLIN EDGER-  
ton, H. M.'s, 250 00  
Poughkeepsie, Miss H. A. 2 00  
Steuben, 1st Welsh Cong. ch. and so. 22 36  
Union Springs, Mrs. D. Cornwell, 1 00—741 81

*Legacies.*—Peekskill, Mrs. L. E. S. Wells,  
by Mrs. A. M. Stewart, Ex'x, 50 00

791 81

## NEW JERSEY.

Elizabeth, 2d Presb. church, 25 00  
Princeton, Frederic Vinton, 70—25 70

## PENNSYLVANIA.

Lebanon, a friend, 1 00  
Philadelphia, Plymouth Cong. ch. and  
so. 19.50; "Thank-offering from a  
teacher," 100; 119 50—120 50

## OHIO.

Brookfield, Welsh Cong. ch. and so. 23 80  
Oberlin, Homer Johnson, 10 00  
Pisgah, Cong. ch. and so. 5 00  
Tallmadge, Welsh Cong. ch. and so. 12 30—56 10

*Legacies.*—Cleveland, Elisha Taylor, by J.  
William Taylor, Ex'r, Sales of Real Estate, 96 75

## INDIANA.

Michigan, Cong. ch. and so. 31 61  
—, E. B. 5 00—36 61

## ILLINOIS.

Bloomington, Mrs. Gordon Reed, 5 09  
Chicago, N. E. Cong. ch. and so. m. c.  
11.71; C. H. Howard & Co., Pub-  
lishers of the "Advance," 52; Na-  
thaniel Norton, 25; 83 71  
Dover, Cong. ch. and so. 18 72  
East Paw-Paw, Cong. ch. and so. 8 50  
Jefferson, Cong. ch. and so. 19 00  
Lee Centre, Cong. ch. and so. 20 00  
Millington, Mrs. D. W. Jackson, 1 00  
Newark, Horace Day and wife, 5 00  
Payson, Cong. ch. and so. 80; J. K.  
Scarborough, with previous dona-  
to const. GEORGE F. HUNTER, H. M.  
50; 80 00  
Plainfield, Cong. ch. and so. 35 70  
Rio, Cong. ch. and so. 9 50  
Roseville, Cong. ch. and so. 44 00  
Wheaton, a debtor, 50 00—385 13

## MICHIGAN.

Alamo, Cong. ch. and so. 5 00  
Allegan, D. B. Kidder, 4 00  
Charlotte, Cong. ch. and so., to const.  
Rev. W. B. WILLIAMS, H. M. 50 00  
Dowagiac, Cong. ch. and so. 5 00  
Jerome, Cong. ch. and so. 2 05  
Richland, Presb. church, 9 84—75 89

## MISSOURI.

Carthage, Cong. ch. and so. 9 75  
Kansas City, 1st Cong. ch. and so. 35 75—45 50

## MINNESOTA.

Minneapolis, Plymouth Cong. ch. and  
so. 16.63; 2d Cong. ch. and so. 50; 22 18  
Rochester, Cong. ch. and so. 30 00—52 18

## IOWA.

Chester, Cong. ch. and so. 33 00  
Colesburg, Cong. ch. and so. 9 00  
Independence, N. E. Cong. ch. and so. 26 30  
Kossuth County, a Home Missionary, 5 00  
Lansing Kidge, German Cong. ch. and so. 4 50  
Muscatine, Cong. ch. and so. 36 75—114 55

## WISCONSIN.

Cooksville, Cong. ch. and so. 5 00  
Evansville, Cong. ch. and so. 8 00  
Menasha, 1st Cong. ch. and so. 31 50  
Pewaukee, Cong. ch. and so. 5 00  
Ripon, 1st Cong. ch. and so. 159 39



Waukesha, Cong. ch. and so.	26 00
Wyocena, Cong. ch. and so.	1 80—236 69
<b>KANSAS.</b>	
Blue Rapids, Cong. ch. and so.	3 90
Grasshopper Falls, 1st Cong. ch. and so.	5 00
Tonganoxie, Rev. H. E. Woodcock,	1 00—9 00

<b>CALIFORNIA.</b>	
Grass Valley, Cong. ch. and so.	17 25
Los Angeles, Cong. ch. and so.	21 45
Oakland, 1st Cong. ch. and so.	103 50
Sacramento, 1st Cong. ch. and so.	90 16—232 36

<b>DAKOTA TERRITORY.</b>	
Dakota Mission, Buffalo Lake Church,	3 10
Richland, Cong. ch. and so.	3 00—6 10

<b>COLORADO.</b>	
Puebla, J. W. Booth,	2 00

<b>CANADA.</b>	
Province of Ontario, Paris, Cong. ch. and so.	35 00

<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
Micronesia Mission,—	
Ebon, avails of oil sold by Rev. B. G. Snow,	20 70
Kusaie, avails of oil sold by Rev. B. G. Snow,	67 29
Ponape, Kenan church, avails of oil (sold in 1874), 86.94; (sold in 1875), 144.65;	231 59—319 58
Japan, Osaka, Rev. J. H. De Forrest,	5 00
Yulungal, John McMillan,	56 00—61 00

**MISSION WORK FOR WOMEN.**

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer (of which from Woman's Board of the Pacific, Mrs. R. E. Cole, Treasurer, 1,000),	1,500 00
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**MISSION SCHOOL ENTERPRISE.**

MAINE.—Castine, Cong. s. s., for a pupil in South Africa, 16.65; Cumberland, Cong. s. s., for Madura, 30;	46 65
VERMONT.—Berliu, Cong. s. s.	3 60
MASSACHUSETTS.—Florida, Little Friends, 60c.; Granby, Cong. s. s., support of student at Harpoot, 30; Peru, Cong. s. s. 9.68; Tewkesbury, Cong. s. s. 15.86;	56 14
RHODE ISLAND.—Providence, Benef. Cong. s. s.	50 00
CONNECTICUT.—Cromwell, Cong. s. s. 63; Newington, Cong. s. s. 2.12;	65 12
NEW YORK.—Churchville, Cong. s. s., toward support of teacher at Erzroom,	10 00
ILLINOIS.—Mattoon, Cong. s. s. 5.75; Princeton, Cong. s. s. 1.50;	7 25
MINNESOTA.—Minneapolis, Plymouth ch. s. s., for support of student in Samokov, Turkey,	50 00
KANSAS.—Waubensee, Cong. s. s.	4 00

\$292 76

Donations received in April,	\$18,800 54
Legacies, " " "	9,482 76

\$28,283 29

Total, from Sept. 1st, 1874, to April 30th, 1875, \$269,291.30

**FOR WORK IN NOMINALLY CHRISTIAN LANDS.**

<b>MAINE.</b>	
Lyman, Rev. S. W. Pearson,	5 00
Minot Centre, Cong. ch. and so.	50 00—55 00

<b>NEW HAMPSHIRE.</b>	
Rindge, Cong. ch. and so.	2 50
Temple, Rev. S. D. Clark, 2.50; Rev. George Goodyear, 2.50;	5 00—7 50

<b>VERMONT.</b>	
Westford, Cong. ch. and so.	18 00

<b>MASSACHUSETTS.</b>	
Andover, South Cong. ch. and so. 25;	
Four little ones, for the Bohemian Boy, 1;	26 00
Boston, Park st. ch. 363.90; Mt. Vernon ch. 21; Individuals in Mt. Vernon ch. 115; Miss Louisa Thompson, 20; G. Edmands, 10; F. B. P. 5;	531 90
Cambridge, Mr. and Mrs. B., Shepard church,	5 00
Carlisle, Moses Patten and wife,	5 00
Charlton, Clarissa Case,	2 00
Fall River, Central ch. m. c.	74 55
Marblehead, 1st Cong. ch. and so.	25 00
Marshfield, 1st Cong. ch. and so.	24 23
Newbury, 1st Cong. ch. and so.	54 00
Newburyport, Belleville Cong. ch. and so. 73.50; North Cong. ch. and so. 25.37;	98 87
Newton Centre, 1st Cong. ch. and so. 123 71	
Northampton, C. L. W.	200 00
South Weymouth, 2d Cong. ch. and so.	33 00
Springfield, 1st Cong. ch. and so.	3 70
Stockbridge, Cong. ch. and so.	26 90
Townsend, Cong. ch. and so.	16 25
Westhampton, Cong. ch. and so.	22 50
Worcester, Mrs. G. H. W.	10 00—1,295 66

<b>RHODE ISLAND.</b>	
Newport, United Cong. ch. and so.	1 00
Providence, Benef. Cong. ch. and so.	60 00—61 00

<b>CONNECTICUT.</b>	
Ashford, Mrs. Anna Byles, 5; a friend, 5;	10 00
East Hartford, Cong. ch. and so.	20 00
Fairfield, 1st Cong. ch. and so.	40 39
Hanover, Cong. ch. and so.	18 80
Hartford, Park ch. and so.	95 97
Meriden, 1st Cong. ch. and so.	20 00
New Haven, Mrs. E. S. Baldwin,	5 00
New London, 2d Cong. ch. and so. 129; 1st Cong. ch. and so. 100;	229 00
Wilton, Cong. ch. and so.	30 00—468 66

<b>NEW YORK.</b>	
Chestertown, Mrs. L. P. Clapp, 4.50; Emma F. Mead, 50;	5 00
Poughkeepsie, a friend, for Mexico, South Cairo, Mrs. Margaret L. Elting, for Mexico,	75 00
	25 00—105 00

<b>NEW JERSEY.</b>	
Plainfield, H. A. Newhall,	3 00

<b>LOUISIANA.</b>	
New Orleans, 1st Cong. ch. and so.	25 80

<b>OHIO.</b>	
Coalburgh, Welsh Cong. ch. and so.	13 00

<b>ILLINOIS.</b>	
Rockford, 2d Cong. ch. and so	61 63
Roseville, Cong. ch. and so., of which for Mexico, 5;	8 00—69 68

<b>IOWA.</b>	
Glenwood, Rev. L. S. Williams, for Mexico,	5 00

<b>WISCONSIN.</b>	
Hartland, Cong. ch., for Rev. J. K. Kilbourn, Monterey,	15 36

<b>MINNESOTA.</b>	
Wykoff, Rev. R. S. Armstrong, 5; a friend, .80;	5 80

<b>MICHIGAN.</b>	
—, a Western man, for Mexico,	20 00

<b>CANADA.</b>	
Danville, Rev. A. J. Parker,	5 00

Received in April, \$2,168 46

Total for Nominally Christian Lands, from Sept. 1st, 1874, to April 30th, 1875, \$12,852 53



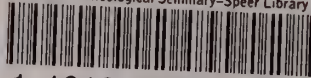


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